

THE  
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1841.

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*Original Letters, and other Documents relating to the Benefactions of W. LAUD, Archbishop of Canterbury, to the County of Berks. Edited for the Berkshire Ashmolean Society, by JOHN BRUCE, F.S.A. London, 1841.*

THIS is the first publication of the very youngest of those numerous societies whose collective guineas are daily assisting in the increase of our knowledge as to what our ancestors said and did, when the eyes of few, save their immediate friends, were upon them. As in most antiquarian publications, a vast mass of utter nonsense has been perpetuated in type, merely because time and mildew had rendered it nearly illegible: the good, however, which has already resulted, and will still result, even from more indiscreet and indiscriminate publications than have at present been attempted by any of these guinea conclaves, will far outweigh the loss of time and patience, which the editing and perusal of such works occasion. Nay, we are almost inclined to regard them as baits for the peculiar taste of certain learned antiquaries, whose assistance is too valuable and too necessary in the publication of more important works, to allow us to run the risk of losing it by attempting to interfere with their innocent amusements. One such work as this outweighs the heaviness of a dozen inventories of gilded cups and worm-eaten tapestries; and is no bad antidote to the poisonous ribaldries and blasphemies of a volume of jests or political ballads.

Scanty as are the contributions which this volume offers, and local as are the interests it professes to illustrate, we hail it as the first attempt in these times at rescuing from oblivion some slight portion of the letters of the great and good Primate. It is our intention in this paper to confine our remarks and our extracts to the slim volume which we have placed at the head of our article, hoping at some future time to continue the subject, so interesting to every member of the Church, and to afford our readers the first perusal of some other letters of the archbishop's, of more general interest than those

now printed, which it has been our good fortune to discover among the valuable collections of MSS. with which our country abounds.

In order that the letters now published may be better understood, it will be necessary to preface them with a short account of the foundation to which they refer.

Abbot Hugh, the eighth abbot of Reading, having understood that the poorer sort of pilgrims were often rejected from the gate of the abbey, persuaded the convent to erect the new hospital of St. John's House for the maintenance of thirteen poor persons of either sex, and such needy travellers as might apply for assistance; the abbey, annexing to the hospital the church of St. Laurence in Reading, and relinquishing the profits of a mill at Leominster for their maintenance. There were also other thirteen brethren attached to the hospital, who were to be maintained out of the alms daily distributed by the abbey. This foundation must have been between 1180, and 1199, the time that Hugh, the second of his name, presided over the abbey of Reading; or, if we would be more accurate, between 1189 and 1193, the time that Hubert Walter filled the diocese of Salisbury. The character of the foundation seems gradually to have degenerated. By the middle of the fifteenth century the thirteen brothers had disappeared, and the hospital of St John's gate had become simply an almshouse for the widows of decayed townsmen of repute. They still retained their chapel in the church of St. Lawrence, but the revenues of the church, and the profits of the mill, had been absorbed by the monastery, the inmates of St. John's house receiving instead a weekly dole of bread and ale, and an annual gift of clothing.

"Whether this state of things," says Mr. Bruce, "led to inconveniences and immoralities, which is very likely, does not appear. But about A.D. 1465, Abbot Thorne suppressed the house altogether. Some years afterwards Edward IV. came through Reading in his way to Woodstock, and riding over Caversham bridge, certain persons took occasion to prefer a complaint against the abbot for various usurpations, and amongst them for the suppression of St. John's House. The king listened to the complaint, and referred it to the consideration of the bishop of Salisbury, commanding him to investigate the circumstances, and see that all things were regulated according to the intentions of the founders."

The death of the bishop prevented the restoration of the hospital. The fear, however, of the disclosures which a new visitation might bring to light, prompted abbot Thorne to compound for the suppression of the House by promising to convert the dwelling-house into a free-school. The execution was, however, delayed, and it was not until the reign of Henry the Seventh,—the king having recommended the conversion of the old House *in pios usus*, and pleased with the abbot's idea of erecting a free-school, promised a grant of ten pounds per annum, out of the crown rents of the town,—that the work was completed; with as much justice as the succeeding

Henry took to himself the foundation of Christ Church, did the inscription in the school claim the seventh Henry for its founder.

"Virginibus sedes fuit hæc monialibus ædes,  
Hospitium Henricus musis donavit amicus.

Such was the origin of the school where Laud was educated, and to which he extended his benefactions when primate.

Before we enter on the correspondence, we must pause to find fault with the editor to whom the council of the Berkshire Ashmolean Society have committed this their first publication. In explaining the reasons which influenced the Society in the publication of the primate's letters, he thus speaks :—

"It is only, indeed, as a benevolent and charitable native of Berkshire, that in this society we have anything to do with Archbishop Laud. The merits or faults of his political conduct constitute a most important subject of consideration; but it is one upon which I am sure it would not be agreeable to the council that I should enter." This is all very well, as far as it goes. "They would have the archbishop," he continues, "set before the members of the society, not as the advocate of political principles respecting which men will differ to the end of time; but as a man of kindly feelings and sympathies, labouring to better the condition of his poorer fellow-subjects, and especially those connected with him by the tie of a common birth-place."—*Introduction*, p. viii.

How does this disclaimer of political bias agree with the following observations with which some few pages afterwards he prefaces the first of the letters printed in the book? "Byrd," he says, speaking of the master who succeeded to the one under whom Laud had been educated, "Byrd had been schoolmaster for, at any event, twenty-six years, and was probably in a state of ill health when the following letter was addressed to the corporation of Reading by the king's secretary of state. There can be little doubt, from the subsequent correspondence, that it was written at the instance of Laud; and it is at once memorable and characteristic, that his first act of interference with Reading school was by an act of authority, which, even in those days, was unjustifiable, and which in ours would be deemed tyrannical." No political bias in this or in the next sentence! Oh, of course not! "That his intentions were good, need not be disputed, but it is equally clear that his mode of carrying them into effect was indiscreet and arbitrary. It was by such acts that he too often fastened upon his designs, at their outset, suspicions from which no subsequent experience of his good meaning could altogether set them free."—Pp. 8, 9.

Now, what was this act of arbitrary interference? It was this: the king orders his secretary to write to the mayor and corporation of Reading, to whom the patronage of the mastership of the free-school had fallen,—how we know not, or for what reason we cannot divine, as the town had been freed by Elizabeth from the grant of the annual ten pounds,—commanding them, "that, whensoever the place of school-

master there shall be void by the death, resignation, or other avoidance of the said Dr. Byrd, they forbear to choose or admit any person thereunto, without the consent and approbation of the Lord Archbishop of Canterbury his Grace, and the Lord Bishop of that diocese for the time being." Now, setting aside the facts of this free-school being considered a royal foundation, and of its having been raised on the ruins of an ecclesiastical edifice, founded, maintained, and cherished by ecclesiastics, and therefore, on the suppression of the monastery of the town, reverting in an especial manner to the crown; where was the great hardship, the unjustifiable act of authority, in the king commanding the corporation of the town not to elect another master without the consent and approbation of their diocesan and their archbishop?

Has Mr. Bruce forgotten the injunctions of king Edward VI. that the Church was to attend to the due education of youth, not only in grammar, but generally?<sup>\*</sup>—that in the year 1580, the council, in their letter to Archbishop Grindal, informed the primate that, "forasmuch as a great deal of the corruption in religion grown throughout the realm did proceed of lewd schoolmasters, that teach and instruct children as well *publicly*, as *privately* in men's houses, infecting eachwhere the youth; it was thought meet for redress thereof that he should cause all such schoolmasters, either in *public schools* or in *private houses*, to be by the bishop of the diocese, or such as he should appoint, examined touching their religion. And that, if any should be found corrupt and unworthy, they should be displaced and proceeded withal as other recusants, and fit and sound persons placed in their rooms?"† Surely with the opinion of Lord-keeper Wright and Lord Kenyon in later times, that the keeping of school was by the old laws of England of ecclesiastical cognizance; with the visitation articles of successive primates and bishops from the time of Cranmer to that of Sheldon; the canons of 1603; the various acts of Elizabeth and James on record; Mr. Bruce might have paused before he permitted his political bias to seduce him into error, and the council of the Society might, at least, have taken the precaution of erasing this specimen of inconsistency with which this their maiden performance is defaced.

Seven months after the king's letter Dr. Byrd died, and the corporation addressed his Grace for directions how to act in the emergency. The reply given by the primate is the first of the new letters of this collection.

\* 1547. Ed. VI. Injunctions. Cardwell's Annals and Documents, vol. i. 7.

† 1580. Letter from Council to Archbishop Grindal about those that fell off from the Church. Cardwell, vol. i. 394. The power vested in the Church over schools admits of much illustration from the various documents contained in Dr. Cardwell's book—such as the Visitation Articles of Archbishop Parker, p. 213, 305, 327—those of Grindal in 1576, p. 365, 404—those of Archbishop Whitgift in 1583, p. 406—those of Abbot in 1621, vol. ii. p. 144—those of Laud in 1637, vol. ii. p. 203—and those of Sheldon in 1665, vol. ii. p. 275. The Acts of Parliament of the 23 Elizabeth, c. i.; 1 James I. c. iv.; and of the 13 and 14 Charles II. c. iv. may be consulted on this point, a subject well worthy the attention of every Churchman.



*"Archbishop Laud to the Corporation of Reading:—*

"Salutem in Christo. After my hartie commendacions, &c.

"I have received your kinde letters, and read in them the death of Dr. Birde, who hath taken a great deale of paines, and done a great deale of service in your schoole at Readinge, and hath brought up divers of your sounes, and some of them are at this daye very able men to doe God, the king, and the Church service. And if you desire the flourishing of that schoole, and the like good to be continued to your children hereafter, it will lye upon you, by the advice of your friendes, and the best care yourselves can take, to fitt yourselves with an able and a painfull man, that will be contented to doe as Dr. Birde did in his beginnings. And to doe him right that is gone, I doe not thinke it will be an easy thinge in all respectes to equall him; but what help or assistance I can give you in that, or any thinge else that may doe good to the towne, I shall neyther now, nor at any time else while I live, be wanting. Besides, you are much bound to his majesty, that he hath been pleased to descend soe lowe, as by his secretary to take care for the well fitting and furnishing of that your schoole, for which I purpose, God willing, in your names, on Sunday next to give his majesty thanks, and, withall, to acquaint him, how ready and carefull you are to conforme to such directions as he was pleased to give you by Mr. Secretary."

The archbishop then reminds them of the very small income for the master, and of the loss of the dwelling-house for him, through their neglect in not renewing it when dilapidated, referring both matters to their earnest consideration; and assuring them, in the mean time, of his intention of "doing the best to informe himself and provide them of as able a man as he can gett." Having referred them to his own college of St. John's, as that with which, through the bounty of its founder, their school was connected, that the president and senior fellows might name some able and sufficient man, which, he says, "I presume they will not refuse to do, and take it kindly beside,"—he then concludes his letter in these words:—

"And this I assure you, that, as well as I love that place, if they have not a sufficient man to send you, they shall not send unto you any one unsufficient, or any waye unfitting. And I doe hereby pray you, together with those letters of your owne, to send these of myne, in which I have desired the president, for my sake, to take all care that possibly he can, and to fitt your schoole with a Saint John's man, if it may be, or else to provide some able and sufficient younge man in the university, whose fitness I will examine my selfe, before I will absolutely recommend him to you. Soe with thanks for your kinde remembrance of me in the close of your letters, and giving you hereby assurance that I shall alwayes be most ready to serve the towne in all thinges which are in my power, I leave you all to God's blessed protection, and rest,

"Your very lovinge friend

"Croidon, Dec. 1, 1636.

"to serve you,

"W. CANT."

Though we are not at all astonished to hear that the letter to the president of St. John's which accompanied this to the corporation is lost, we cannot but at the same time regret that the relics of one to whom that college is so exceedingly indebted should have been so carelessly retained by those to whom they ought to have been as an especial treasure. To these letters the college promptly replied,

recommending one of their fellows, "Mr. William Page, a man able for his scholarshippe, conformable to the doctrine and discipline of the Church, and for his demeanour (for ought we could ever understande) unblameable." Laud's answer we must take the liberty of extracting in full, with a tender of thanks to the trustees of the Church charities of the borough of Reading for their careful preservation of it, and to the Berkshire Ashmolean society for their publication of it.

*"To my very worthy Friendes, the Mayor and chiefe Burgesses of the Town of Reading, in Berks, these :—*

*"Salutem in Christo. After my hearty commendacions, &c.*

*"Upon the receipt of your first letters to me after the death of your worthy schoolmaster, and my anycent acquaintance, Dr. Byrd, I writt to St. John's colledge in Oxon, as yourselfe knowe; to this end, that if they could furnish your towne with an able and sufficient schoolmaster, I might not be dryven to looke further. The ratder, because of the relacion which our worthy founder hath left between that colledge and your schoole. In these my letters, I laide soe strict a charge upon the president and senior fellowes of that house, that they should name noe man to me for whose both honesty and discretion, as well as sufficiency of learning, they woulde not be as answerable to me, as I must be to the towne; as that I thought it fitt, more letters than one should pass between us before I would resolve to recommend any one to your choyce. In this respect, if I have made you staye a little the longer, yet I hope you will take it kindly, partly because you may, by this, perceyve how carefull I am to name noe man to you, till I have taken him and his worth into serious consideracion; and partly because this staye can be no great hindrance to your children, Christmas being neare, in which tyme there is noe great schooling. I have seen the letter which you sent to the colledge. It is a very kinde one, and with a great deal of respect to myselfe and them, for which I heartily thanke you. And you can never doe yourselves and the towne more right, than to thinke upon some waye for the bettering of the shoolmaster's allowance; for till that be done, you may, by God's favour and blessing, gett a sufficient schoolmaster, but the place of itselfe, as it now standes, will never invite an able man to continue, and reside upon it. And whereas you write, that you will consider of some encouragement by adding to the schoolmaster, to hold up the reputation of your schoole, I doe not only thanke you hartly for it, but doe hereby promise you, that if I lyve to outgrowe the great expenses I have been at, I will doe somewhat alsoe myselfe, being sensible to this daye what it is to be bredd under an ill schoolmaster. Now, after all deliberacions, I doe hereby recommend unto you the bearer thereof, Mr. Page. He is a master of artes, and fellowe of St. John's colledge, which he is willing to leave, and to reside upon the schoole. He was bredd at a very good schoole himselfe, and therefore knowes the better how to be a schoolmaster. Besides this, I have receyved from Mr. President and the fellowes, a very large testimony of his sufficiency in that kinde of learning, as also of his honesty and soberness in conversacion. He was with me at Croydon, and by that exercise which I myselfe sawe, I hope he will answer the testimony given him. And, therefore, I doe hereby recommend him to you, and pray you to make choyce of him for your schoolmaster. And when he is in that place, I shall not faile to laye all my powers upon him, to be diligent and carefull in the discharge of his duty to yourselves and your children. And yet, notwithstanding this testimonye given me concerning him, I shall desire you to trye him (if you thinke fitt) by any or all of your three learned ministers that lyve with you in the towne, whom I doubt not*

that he will satisfie. Thus with remembrance of my love to yourselves, and my dayly prayers for the good of that place, I leave you to the grace of God, and rest,

"Your very lovinge and assured friend,

"Croydon, Dec. 15, 1636.

"W. CANT."

Such then was the "arbitrary," the "questionable," the "improper interference with Reading." The king, on the advice of the primate, writes by his secretary to the governors of the king's school, commanding them not to proceed to another election of a master without the advice of their diocesan and archbishop. On the vacancy taking place, they write to the primate for advice, who recommends them to apply to the college with which their school is connected, and on the president and fellows selecting a fit man, carefully examines him as to his fitness, and then recommends him to the governors as a fit person for the important, though far from lucrative, office. Surely, even for argument's sake, setting aside the right of the Church over education, and the inconsistency of the remarks before quoted with those in the introduction to this work, it is a specimen of captious fault-finding to apply such terms as "arbitrary," "questionable," "improper," "tyrannical," "clearly illegal," to such a transaction as this.

The spirit with which Laud had interfered was soon clearly developed: two years after the date of the last letter, he obtained a most favourable charter for the town; whilst in the year 1640, the sixth of his archiepiscopate, he conveyed to the corporation, lands at Bray, in the county, of the value of 200*l.* a year, reserving to himself the right of disposing of the rents in his life; but directing that after his decease the corporation should lay out, every first and second year, 120*l.* of the income in putting out twelve boys as apprentices, ten of Reading, one of Wokingham, the birth-place of his father, and one of Bray, where the lands were situated. On the third year the sum was to be applied to the marriage portions of six poor maids, five of Reading, and one of Wokingham; as for the remainder of the income, 50*l.* was to go towards augmenting the portion of the vicar of St. Lawrence, 20*l.* to the master of the free-school, and the rest to bear the expenses of the triennial visitation of the vice-chancellor of Oxford, and the heads of St. John's and Allsouls' colleges, to whom he gave very large powers of inspection and control. From the letter which we shall now quote, and which accompanied the deed of conveyance, it appears that he intended that the trusts of the deed should not be delayed until his death, but acted on immediately.

"To my very lovinge Friendes, the Mayor, Aldermen, and Burgesses of the Towne of Readinge. These :—

"Salutem in Christo. After my hearty commendacions, &c.

"I have had a greate longinge in myselfe to doe some goode for the towne of Readinge, according to such ability as it should please God to bless me with. And I hartily thanke him for itt, I have now doune itt. And I have

done itt in such a waye that I hope, by God's blessing, shall be a means to prevent the increase of poore in that populous towne, and yett bring none to itt. I have provided soe that both the poore and the vicar of St. Laurence, whose meanes is poor, and your schoolmaster, whose allowance is not greate, shall bee bettered by itt. And in the disposition of this my charity, I have soe far prevayled with his gracious majestie as that the fifty pound a yeare which I give to the vicar of St. Laurence, shall not fill up anie part of the mortmaine which I formerly procured for the towne, as you will see by the instrument under the broad seale. . . . And whereas you will finde by the deed that I have exprest charitable uses for the full summe of two hundred pounds a yeare: and that the land for these 2 or 3 years will not yield that whole and entire summe: yett I will that you proceede at the severall times appoynted, to doe all which I have required in my deede. And I shall supply that which is wanting for the yeares aforesaid, out of my owne purse, till the rent of the lands answer in full to the summe by mee designed. This I thought fitt to doe in my lifetime, and not burden my executors with itt. And that which I shall expect from you and your successors is, that you doe from tyme to tyme continually performe that which I have ordered by my deed, and all the uses therein mentioned, as you and they will answer itt when wee shall meete together at the judgment seate of Christ. To whose mercy and blessed protection I leave you all, and rest,

"Your very loving friend,

"*Lambeth, March 28, 1640.*

"W. CANT."

From that time to the year 1642, Laud regularly paid to the corporation the full amount of the rents from the lands at Bray, with such additional sums as were required to complete the full amount of 200*l.*, exercising over the charities which he had founded that strict supervision during his life which, in the event of his decease, he had vested in the vice-chancellor and the heads of St. John's and Allsouls.' In the October of that ever memorable year, 1642, the Parliament sequestered the fines, rents, and profits, of archbishops, bishops, deans, and chapters, for the use of the commonwealth; by which act the primate was effectually disabled from any longer making good the deficiency. Between the years 1640 and 1642, several interesting letters passed between the corporation and their benefactor, the last of which is dated from the Tower, on the 27th of the very month in which the parliament had shorn the Church of her revenues. The minuteness of detail with which many of these epistles abound, the earnest desire which he expresses in them for the welfare of his "owne towne," his devout resignation in all his grievous troubles, are deeply interesting. In our next adventure on this topic, we may most probably indulge in several extracts from this portion of the correspondence. We must, however, record one sentence from a letter written when in prison, and dated October 28, 1641. After the wonted commendations and remembrance of himself to his town, he says:—

"I cannot but be sensible of the greate affliction that lyes upon me, in which yett, bye God's mercye and goodness, I have two greate comforts—mye innocence, and my patience, both which it hath pleased God bye his grace to give me. In this mye misfortune, I humbly thanke God I have not

yett forgotten myeselfe, and as long as I forgett not myeselfe, I cannot but remember that place."

And now that we have endeavoured to explain the "questionable" act of authority, which has met with Mr. Bruce's reproof, let us for the present cease from lingering over the relics of one "whose bounty was more like that of a king than of a subject."

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*The Life, Times, and Missionary Enterprises of the Rev. John Campbell.* By ROBERT PHILIP, *Author of the Lives of Whitefield, Bunyan, and Dr. Milne, of China, &c. &c. &c.* London: Snow, 1841. 8vo. Pp. 590.

As Mr. Robert Philip announces in his title-page that he is the author of certain lives of Whitefield, Bunyan, and Milne, "&c. &c. &c." and as upon the most moderate computation we must allow two separate volumes to each et cætera, we may fairly presume that this gentleman is not a novice in the art of book-making. As we are thus excluded from making those allowances which might be conceded to a young and inexperienced author, our charity inclines us to hope that Mr. Philip is in his dotage, although, as we shall presently show, dotage itself can be no excuse for some things contained in the volume which we are about to review; and Mr. Philip's friends really ought to have interfered, and saved him from editing, in his own second childhood, the auto-biographical fragment which Mr. Campbell appears to have composed when his memory had so far failed him as that he recorded the same incidents twice over without being aware of it (p. 5); and when he had so little discrimination left as to what would interest, and what would weary his readers, that he has actually devoted an entire page to the discussion of his infantine opinions, that while he was travelling on his first stage-coach journey, the houses and trees were running away from him, not he from them, and that on another occasion the sun travelled along with him for his special accommodation (p. 6).

Of course we did not expect to find that Mr. Philip's views were in accordance with our own, but we thought it very possible that a brief sketch of the life of a person who had gone out twice as a missionary to Southern Africa, and had on one occasion ascended up 1000 miles from the Cape of Good Hope, and on another 1300, might have supplied a good deal of interesting matter, but we were woefully disappointed. Instead of a volume of this description, we have been presented with a work in which what ought to have been told in fifty pages has been extended to five hundred and ninety, and this written in bad English,\* and in a style consisting, for the most

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\* One of the most remarkable of Mr. Philip's vulgarisms is his use of the word "done:" thus, at p. 86, he says, "they sat calmly for two hours, and *when he was done* dismissed the question. Again, at p. 394, "we did not take up our pencils *again until he was done*." We have heard an epicure talk of a haunch of venison

part, of mere inflated twaddle,—sentimentality boiled to rags. The early events of Mr. Campbell's life are told at so much length, that his biographer has been compelled (through want of space) to slur over the circumstances of his latter years in the most unsatisfactory manner: the selections from his correspondence are the most injudicious possible; the extracts from his African journals have already appeared in print; and the whole work, from first to last, is crude, heavy, and uninteresting. In short, we know not how we are to spare Mr. Philip and his book from a most sweeping censure, unless we adopt the tone of a cotemporary in a recent number of a dissenting magazine, and say that "the errors in grammar and spelling that are to be found in this work we care little for, and blame the printer for them more than the author, who makes no pretensions to human learning." \*

It is evident, however, that Mr. Philip is not disposed to think meanly of his performance, for he takes care to announce that the work before us is "soon to appear in Germany as well as in America, and most likely in France also;" and further, that "it is not unlikely to be translated into some of the African languages." This being the case, and as some months may elapse before the book can get into the hands of the Hottentot critics, we shall proceed to place before our readers a sketch of the manner in which Mr. Philip has attempted to embalm his friend's memory, only premising that in our opinion Mr. Campbell seems to have been an ignorant, well-intentioned man, whose zeal persuaded him that the end sanctifies the means, and whose chief misfortune it has been, first, to have any biographer at all, and secondly, to have for his biographer a person wholly devoid of taste, judgment, and discrimination, who has shown no delicacy in the selection of what he has chosen to publish, and whose own literary attainments are of the lowest possible order.

John Campbell, the unfortunate subject of Mr. Philip's trashy memoir, was the son of a small grocer in the Cowgate at Edinburgh, and was born in 1766. Being left an orphan at the age of six years, he was removed to the house of his uncle Mr. Bowers, "a pious and judicious Christian, who was an elder or deacon of the Relief Church," † and in due time he was sent to the High School, and had

which "*was done to a turn*;" but the thing spoken of by Mr. Philip was not a buck but a man, therefore roasting is out of the question. We believe, however, that in slang phrase a person is said to have been "*preciously done*" when they have been induced to buy a thing at considerably more than it is worth; in this sense *we* were "*done*" when we purchased Mr. Philip's book: but the use of the words "*was done*," in the sense of "*had finished*," is peculiar, we believe, south of the Tweed, to Maberley Chapel and its minister, Mr. Philip.

\* See a critique in "*The Gospel Standard*," for April, 1841, (p. 118,) on a work entitled "*A Brief Account of the Power of God, as displayed in the Conversion of Thomas Gunner, late Minister of King's-court Chapel, but now of Zion Chapel, Chapel-court, Borough.*"

† A class of Scotch seceders, whose main difference from the kirk consists in their choosing their own pastors. "The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communions pious Christians of every denomination." See *Evans's Sketch*, p. 161.



for his fellow-pupils Walter Scott, and two brothers named Haldane, who were destined in after-life to become originators of a very awful form of heresy in their native country, and with whom, as it will be hereafter seen, Mr. Campbell was closely connected. The progress of the future missionary at school seems to have been as unsatisfactory as possible, and thus his biographer apologises for it :—

“ His classical knowledge was soon lost in business, and never much revived by study after he became a minister. And when he became a missionary traveller low Dutch was dearer to him than lofty Hebrew, and the African dialects than attic Greek. I deem it no reflection upon either his talents or taste to say, that, whilst I knew him, he was more intent on understanding the cluck of the Hottentots, Bushmen, and Caffres, than on quoting the climaxes of Cicero or Demosthenes. And who does not feel that both Parr and Porson would have been better employed in giving a grammatical form to African or Polynesian languages, than in unravelling crabbed Greek, or even [continues Mr. Philip, and much do we marvel what he means] in unveiling the retired beauties of classic poetry. The classics did good service to the reformation of Europe certainly, but the scholarship which terminates in them now will do little for the evangelization of the world, and be no fame when weighed in the balances of the millenium.”—P. 9.

But if Campbell made so little progress at school, that his uncle was wont to exclaim, “ Eh, John, John, there will nae learning gae into ye, nor come out o’ ye, man !” the discipline to which he was subjected at home, and especially on Sunday, was enough to have prepared the way for a course of future profligacy. “ Had I heard a boy whistle, or a man laugh loud upon the sabbath,” he says, “ or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord’s day, except when going to worship.” It is curious to observe, that those who reject as popish the penitential seasons of the Church, have almost universally turned her weekly festival into a day of austerity and gloom.

In process of time Mr. Campbell became apprentice to a jeweller in Edinburgh ; and upon the death of his eldest brother succeeded him in his ironmonger’s shop. Here he became more imbued with “ serious impressions” than he had hitherto been, and nearly frightened himself out of his senses with that very mischievous book, Doddridge’s *Rise and Progress*, and afterwards with one of Bunyan’s works, “ whilst,” (to use Mr. Philip’s expression) “ he was trying to manufacture the raw material of his own experience into a plea for mercy, and a ground of hope.” Still, however, in spite of his earnest wish to do right, he was a miserable man ; he could not “ get a warrant to believe ;” and it was not till 1795 that he “ knew the truth, so as to be made free by it.” “ Literature, as well as licentiousness,” observes Mr. Philip, “ can harden the heart against godliness. Mr. Campbell was not vicious, nor can he be called literary, in his youth ; but he was fond of company and dress, a dabbler in civic and national politics at taverns, and a great talker on all subjects ; and thus half smothered all his better principles, with



the exception of his conscience, and even *it*" (to wit, his *conscience*) "was rendered *asthmatic* at times, by indulgence at table in singing parties."

We presume that this is the first time our readers have heard of an *asthmatic conscience*.

In the third chapter of Mr. Philip's volume he gives us a lengthened detail of "the progress" of his friend's "experience," but into this we shall not enter, for, on the testimony of his biographer, "Mr. Campbell's mind was somewhat fanatical, as well as visionary, at this time;" now he was "in anguish and secret despair," (p. 58,) and now "appropriating with rapture, and waving his wings on the top of Pisgah," (p. 69). We should fear that the poor man must have been almost, if not quite, insane, and we can conceive no good reason for publishing his ravings. In 1789 he came up to London, and made acquaintance with Newton (of Olney), a circumstance which seems to have been on the whole advantageous to him, as it tended to keep him from excesses both in religion and politics; but he still continued in a miserable state of mind, "till the evening of the 26th of January, 1795, when," as he wrote to Scott, the commentator, "the Lord appeared as my deliverer . . . and such a change of views, feelings, and desires suddenly took place in my mind, as none but the hand of an infinite Operator could produce."

Upon this he returned to Edinburgh, became a zealous publisher and distributor of tracts, (p. 118,) and shortly after a lay-preacher, to the great scandal and offence of the kirk. In this scheme he was joined by the two Haldanes, who eventually erected "Tabernacles"\* at Edinburgh, Glasgow, and elsewhere, for their ministrations; but it is remarkable that while he had thus taken on himself the pastoral office, he did not like to "acknowledge, either to himself or others, that he was *preaching*. He called it *exhorting* to Mr. Newton, but at the same time questioned him upon the subject of a valid call to the ministry."

Newton, seeing the bent of the man's mind, gave the following answer, remarkable for its sound sense in some parts, and, alas! not less for its latitudinarianism in others: "I know not," wrote he, "how you draw the line in your country between preaching and exhorting. If I speak when the door is open to all comers, I call it preaching; for to preach is to speak publicly. Speaking upon a text, or without one, makes no difference, at least I think not. I am no advocate for self-sent preachers at large; but when men, whose character and abilities are approved by competent judges, whose motives are known to be pure, and whose labours are excited by the exigency of the

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\* The Tabernacle at Edinburgh, confessedly built upon a theatrical model, seems to have united in itself all the abominations of a modern preaching-house. "It was," says Mr. Campbell, (p. 282,) "capable of containing 3,200 persons, allowing 18 inches for each person. The under part rose like a gallery all over the place; the rise commencing at a little distance from the pulpit. There was a large gallery immediately above that, and a second gallery above it."

occasion, lay themselves out to instruct the ignorant and rouse the careless, I think they deserve thanks and encouragement, instead of reprehension, if they step a little over the bounds of church order . . . But whilst you have a secular calling, it is your duty to be active and accurate in it. *Self likes to be employed in great matters,—grace teaches us to do small and common things in a great spirit.* When you are engaged in business, in a right frame of mind, you are no less serving the Lord than when you are praying, exhorting, or hearing.”—Pp. 265, 266.

But Mr. Campbell had now gone too far to recede, and in a short time we find him abjuring his former opinions as a member of “the Relief Church,” joining the Independents (or rather, perhaps, that section of them which are known in Scotland by the name of Haldanites\*), and commencing a course of preaching all over Scotland, in company with Mr. James Haldane. If the subject were not too melancholy to jest upon, we should have no difficulty in making extracts from the journal of these “itineracies,” which, together with Mr. Philip’s remarks upon them, would raise a smile on the gravest face; but we forbear, and will only just mention (by way of exemplifying the spirit in which the work was carried on) that, upon visiting one parish in which a fever was raging, Mr. Campbell records his “delight” that “the ravings of the delirious ran in an evangelical channel.” p. 331. And of one young man, he says, that “*his ravings were delightful.*”

It was during the period of these preaching expeditions that an event took place, which is apparently, in the eyes of the judicious Philip, the most interesting circumstance in Mr. Campbell’s life. Our readers will naturally suppose that we allude to his missionary enterprises in Africa;—not a bit of it; these are quite of secondary importance:—the circumstance to which Mr. Philip devotes the eleventh chapter of his book is “Mr. Campbell’s first visit to the May meetings.” Our readers are probably aware that May is the month in which those gentlemen and ladies who call themselves the religious world, go to see and hear the goings on of Exeter Hall, and partake of the dissipations of pious excitement.

“London in May,” says Mr. Philip, “although not in 1802 the proverbial nor emphatic expression it is now, was even then a phrase full of meaning, especially to a Scotchman fond of missionary enterprise and catholic spirit. . . . The best relaxation from theological studies is preaching. Accordingly, Mr. Campbell made his journey from Glasgow to London a preaching tour, for the space of a month.”

Arrived in London, he dined with Mr. Newton, “who,” he says, “was very glad to see me; but his sight is so gone, that he cannot see my nose.” Anybody who looks at the portrait of Mr. Campbell, in the frontispiece of the volume before us (in which he is represented

\* It is stated in *Evans’s Sketch* (p. 255), that the Haldanites deny the eternal Sonship of our blessed Lord. It is but justice to Mr. Campbell to say, that we have not observed any thing in the volume under review which tends to identify him with the maintenance of this dreadful heresy.

as holding an umbrella over his head, and in the act of showing the road to a couple of giraffes), will at once perceive that poor Newton must have been very blind indeed if he was unable to discern *that* feature in his friend's face. However, Newton was not too infirm to introduce Mr. Campbell to various well-known members of the so-called religious world; and the consequence was, that the zealous Scotchman was soon in the very vortex of the May dinners, and preachings, and speechifyings.\* It mattered not who were the preachers, or what their tenets,—whether he was with Mr. Burder at St. Paul's, or with Dissenters at Highbury; at the Dock with Scott, or at the Surrey chapel with Rowland Hill,—it was very much the same to him; all was fish that came into his net. “Fast and furious,” he hastened from one strange scene to another, and apparently with equal delight; but what will the reader think of Mr. Campbell's biographer when we mention that he describes the season of this Bedlam medly, as “these days of the Son of man?” p. 316. Such profaneness is most revolting.

On quitting London, Mr. Campbell joined with the Haldanes in another missionary tour; but his heart was in the metropolis, and in a short time he quitted Edinburgh for ever, and became the minister of the Independent chapel at Kingsland, in the parish of Islington. But Mr. Campbell was not a man to continue long in any place, and in a few years he accepted an appointment from the directors of the London Missionary Society, as their emissary to South Africa; and as we think that Mr. Philip's remarks thereupon are too good to be lost, and are, moreover, a fair sample of the Philipian style and taste, we give them at full length.

“Mr. Campbell,” says he, “was set apart to his new ministry in Mile's-lane chapel. Dr. Morison, of Chelsea, and myself, then students at Hoxton college, dined with him, at the house of a mutual friend, that day, and then conducted him to the chapel. The place was crowded to excess. The venerable Dr. Waugh, *then in the zenith of his unction and glory*, gave the charge, and, if possible, excelled himself on the occasion. The blaze of mingled love and majesty which irradiated his face was itself a sublime appeal to the hearts of all; and it brightened until some felt that the veil of Moses would have been a relief. He took for his text Jehovah's address to Joshua: ‘As I have been with Moses, so will I be with thee.’ He then paused, and, rivetting his eagle-like and dove-like eyes on his friend, said, in his richest tones of tenderness and solemnity, ‘As I have been with thee, Vanderkemp, so will I be with thee, Campbell.’ Then lifting his streaming eyes to heaven, and clasping his trembling hands, he exclaimed in holy

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\* We observe, that on more than one occasion, Mr. Philip talks of the *breakfast-room* of the Tract Society. We wonder who pays for these breakfasts. We suspect that if Mr. Joseph Hume were to overhaul the accounts of some of the metropolitan societies, he would find a very curious disposition of their funds. We have now lying before us the recently published Report of the Society for Promoting the better Observance of the Lord's Day. Will it be believed that, the receipts of the Society during the last year, being only 904*l.* 1*s.* 6½*d.*, and its debts amounting to 196*l.* 11*s.* 9*d.*, it is actually paying for its secretaries' salary, and room rent, no less a sum than 527*l.* 4*s.* 5*d.*? It is not too strong an expression to say, that such an abuse of the funds of the Society is *shameful*.

triumph, [why "*triumph?*"?] 'I have no doubt but the great Head of the Church will sanction this *accommodation* of his promise!' The effect was electrical. . . . Some idea of that address may be formed from its peroration. . . . The passage ran thus: 'Could I place the prophet Isaiah at the base of one of the lofty mountains of Africa, which you, my brother, are about to visit; and if, whilst gazing on its varied scenery, an earthquake were to rock it upon its deep foundations, until, *like the Numidian lion shaking the dew drops of the land of Ham* from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes; and were a whirlwind to rush in at that moment, scattering the broken and fallen masses in mid air, as if playing with the sand-clouds and columns of the desert, still the voice of the prophet would exclaim," &c. &c. &c.—Pp. 394, 395.

No wonder the effect of such a peroration was electrical! We know nothing like it in prose, and but one thing at all resembling it in verse:—

"So have I seen an enigmatic bat  
Glide through the zenith in a slip-shod hat,  
While Charon, sailing in his western barge,  
Gave to great Hancock's man peculiar charge  
To drive full tilt against subjunctive mood,  
And fatten padlocks with Antarctic food."

Our readers will agree with us in thinking that the same kind of sublimity pervades both passages.

In the course of his after life, Mr. Campbell made a second missionary journey into Africa; but we have neither time nor inclination to enter into the details. Mr. Philip's opinion of the African missionaries, will, perhaps, be deemed sufficient: being a modest man, and not inclined to exaggerate, he *only* says that they "*outdid Paul.*" p. 463.

On Mr. Campbell's return from Africa, about twenty years ago, he became the "settled minister" of Kingsland chapel, and continued so till his death, in 1840: but of the events of his latter days we are told very little; in fact, nothing can exceed the hasty slovenliness of the concluding part of Mr. Philip's book, except its entire want of arrangement throughout. The last chapter is, in fact, little more than a heap of letters from Mr. Campbell to his correspondents, selected with what judgment the following extract will show.

"SHACKLEWELL, NEAR LONDON,  
March 28th, 1836.

"My dear Friend,

"The last interview I had with Miss Catherine Wellwood, in George's-street; when parting, she said, in a tone of solemn positiveness, 'Now, Mr. Campbell, the next time that you and I meet, we shall be walking in the streets of the New Jerusalem.' The paper which came on Monday from your house informed me of her departure for that holy, happy, and heavenly city. . . . By this time, she, indeed, must feel at home. I think I see her walking arm in arm with Enoch and Elijah . . . and as she proceeds, do you not see her, with the mind's eye, nodding to Moses, and Abraham, and Paul?"—p. 569.

We think, after this, our readers will have had enough of Mr. Campbell and his editor, and we shall gladly take our leave of them;

but as we see that Mr. Philip threatens "the religious world" with more biography, and as the present volume shows that he is quite incompetent to write English, we recommend him, for the time to come, to restrict himself entirely to the African dialects, and to publish his voluminous tomes for the use of the Hottentots—exclusively.

And here, if our only object had been to put our readers on their guard with respect to the contents of Mr. Philip's book, we should have laid down our pen; but we cannot allow the present article to go further without distinctly stating, that our purpose in directing attention to the volume under review has been widely different from that to which a reviewer *might* have been tempted. We are quite aware that we have spoken with severity, but our motive has not been the unamiable one of trying to show off our own cleverness in dissection, at the expense of an unlucky author; we have no taste for "cutting up" people, as it is called. Independent of all consideration for the victim, the process is thoroughly injurious to a man's own mind, and therefore Mr. Philip's absurdity and stupidity should have been unnoticed by us if we had not felt that so flagrant an example would "point a moral" which must needs be set before people continually, if they are to be brought back to an adequate sense of the immeasurable evils of schism.

In this volume, then, may be seen an instance of the workings of Dissent, both in the public and private relations of life; the unmanliness of character engendered by sectarianism; the double motives and indelicate sentiments which attend it; its falseness, its censoriousness, its entire want of charity; and, above all, the low tone of spiritual feeling and irreverence with respect to holy things which it seems nearly always to produce. These are points which the foregoing extracts can hardly have failed to establish in the reader's mind; and the more the literature of the Dissenters is studied, the more will the painful conviction be confirmed.

May we, who, as we trust, have been saved from the sin of schism, and in proportion as we see its tendencies, be more and more unceasing in prayer for the unity of the Church; more and more diligent in beseeching Him who is light and truth, that it would please Him to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and, finally, to beat down Satan under our feet!

## ON THE SONNET.

WE have never been able to consider our own the unpoetical generation it is so often pronounced. There are no poems, indeed, just at present making their appearance of a nature very greatly to excite the public mind ; still less is there any calculated at once to produce such public excitement, and to stir up deeper feelings of love and delight in the minds of the audience, fit though few, to whom true poets *wish* to address themselves. But the former deficiency is one on which genuine lovers of poetry will lay no stress ; and the latter can form a count of indictment against no age whatever, seeing that the appearance of such a poem, as shall both take hold of a nation's mind, and fill its very choicest spirits with delight, is ordinarily a good deal rarer than the blossoming of the aloe. Let us admit, then, that the middle of the nineteenth century is not displaying a Dante, a Shakspeare, or a Milton. It is no very humiliating confession, even if we were unable to speak of Goethe, Wordsworth, and Coleridge, as touching on our own times. But their forms of light are dying away in the distance, and though we have true poets among us, there are none who seem at all likely to reach their stature. What then ? We cannot count on a supply of such men at all times. They are sent into the world at rare intervals, on high and mysterious mission. They fulfil their parts, and then leave a generation or two to be moulded by their agency, and to feed on their thoughts. Whilst this rich and salutary process is going on, there is no need, surely, that they should have successors like themselves. Better surely,—more suited to our wants, and more according to the analogy of nature, each to have the goodly bandwe at present possess of their intellectual progeny, no one of whom, indeed, we are tempted to idolize ; but all of whom we can love—all of whom we confess to be true poets, and each of whom we must thank in his turn for some accession to our views of the “ beauty in which all things work and move.”

But this, it may be urged, on the side of the prosecution, is not the question ; it is admitted, that among the rising poets of the time, there are some most genuine ones. The charge against the present day, is not that it produces no poets, but that it is somewhat barren of readers and relishers of poetry,—that most exquisite productions fall still-born from the press,—that a true poet excites no public attention whatever. Now here too, we acquit the present generation. That the public are not at present excited by any thing in the form of verse,—that no poet, true or pretending, is at present *the rage*, we cheerfully admit, and then dismiss the whole matter as irrelevant. That nondescript, the public, is hardly ever, if ever, accessible to truly poetical influence. The exceeding popularity of Scott's metrical romances arose mainly from their interest as tales,

while the slender versification of the writer was just enough to accompany that interest with an easy enjoyment to the indolent ear. The same causes, joined with one or two others equally alien to poetry, produced the passion for Lord Byron's works. There is nothing of the sort in operation at present, and therefore there are no vast masses of really unpoetical people seemingly interested in poetry. What then? are we therefore to conclude, that there are no real lovers of poetry—or, at least, that there are very few, and that it is vain for even the most gifted to sing to so dull and prosaic a generation? We will confess nothing of the sort. We believe there never were so many, and such enthusiastic students of poetry as at present,—never so many who read it for its own sake, instead of for the sake of adventitious attractions,—never so many who joined an acquaintance with the entire sweep of English poetry, to an extensive knowledge of that of other nations as now. We might prove our proposition in many ways, but we will confine ourselves to one which we do not remember to have ever heard put forward, but which to our minds is singularly conclusive; we mean, the remarkable favour into which, among the various forms of poetry, *the Sonnet* has risen.

Of the fact, as we shall soon see, there can be no question; and its value as an argument consists in these two points; first, that a relish for the Sonnet can arise only from a genuine relish for poetry as such, seeing that it nearly, if not quite, excludes all adventitious attraction; and secondly, that it is rather a high exercise of such relish, requiring a matured taste for, and much devoted study of, poetry. The Sonnet can enlist little but its real merits in its aid. It can seldom tell a tale. It cannot easily develop strong animal passion. Its brevity and its concentrated scope prevent any great effects of oratory. It cannot readily earn favour by trick or vicious ornament. It is severely beautiful, like sculpture. It cannot please the uneducated ear by jingle. Its harmonies are high, but hard to be attained to. Beyond all other forms of art, it reveals its beauties only to the student. And accordingly, we love not Sonnets "when the pulse beats coy within our veins." Not when our souls are full of the Corsairs, and Gulnares, and Giaours, and strong passions, and crimes, and inconsolable miseries, and other impossible combinations; or our ears of the Sultanas, and *bulbuls*, and capotes, and scymitars which make up the music of Lord Byron's poetry,—not then do we give audience to "the melody of the small lute" on which Petrarch has played to all generations, and on which Shakspeare, Milton, and Wordsworth have delightedly followed him. But if the Sonnet will not go down when strong passions are high in the market, neither are they very acceptable to an age of coldness and conventionality. Accordingly, they were not much in favour throughout last century. They are no vehicles for wit or epigrammatic point. They must be poetical, if successful at all. During last century, therefore, we are aware of next to nothing in the shape of an English Sonnet till Warton. Indeed, we are not sure, if Gray's, on the Death of West,



be not the only one till then. So great was the ignorance of this form of art—that Goldsmith could head two of the most contemptible and meaningless octo-syllabic stanzas in the language, as “a Sonnet.”

Even after Warton, there does not seem to have been much acquaintance with the Sonnet: otherwise, an amiable and accomplished authoress in the earlier part of this century, would hardly have described the room of a debauchee as filled with indecent pictures, and hung round with *lascivious Sonnets*! We can about as easily imagine a marble statue pandering to sensuality as a Sonnet. But it is obvious, that Mrs. Brunton considered Sonnet and short poem to be synonymous.

As for the hosts of exquisite productions in this kind, which adorn our early English literature, we need scarcely say, that their beauty was altogether unperceived. The utmost Johnson allowed of Milton's was, that *three of them perhaps were not bad*:\* and he and Mrs. H. More once investigated in a brief way the causes of the supposed badness of the rest,† without being troubled with a single doubt of the fact. Early in this century, Mr. Forsyth, whose acquaintance with Italian literature must have given him some conception one would think of what a Sonnet ought to be, pronounced, that Shakespeare, Spenser, and Milton, “sank into ordinary versifiers” the moment they attempted it.

Now this form of art, neither commending itself to the fervency of impassioned Byronian youth, nor to the cool criticism of Johnsonian age,—this branch of poetry acceptable to none but those who love it for its own sake, and who love it well and dearly,—this same Sonnet, of which the beauties are known only to those who have really studied them, is a decided favourite with the verse writers and verse readers of the present time. Scarcely a volume of poems comes out that is not interspersed with sonnets; and the youths who, twenty years ago, would have given their leisure hours to the production of Turkish tales, in which, through the medium of easy octo-syllabics, or still easier loose anapæstics, they had described themselves as the darkest and most scared and blighted of imaginable or unimaginable things, now carefully condense their scattered thoughts, if they have such, or ghosts and likenesses of thoughts, if they have not, each into its allotted space of fourteen lines, and exert the whole might of their minds to confine themselves to the scanty pittance of rhymes to which the stern laws of the Sonnet limit them in the course of the aforesaid fourteen lines.

We think this one fact very conclusive as to the strong body of real poetical taste now existing among us. Leaving that question, as

\* In his Dictionary, he quoted “a book was writ of late called Tetrachorden,” as a specimen of the English Sonnet.

† Johnson's solution of the difficulty is so witty, that one is tempted to wish the fact were true. “Why, madam, Milton's was a genius that could hew a Colossus out of a rock, but could not carve heads on cherry stones.”

regards the common herd of readers and writers, it is satisfactory to reflect on the prodigious accession which has been made to the stock of really valuable English sonnets in the last half century. Wordsworth has in this, as in all things, been most creative, directly and indirectly. Directly, as enriching the language with a crowd of the finest specimens of this form of art; indirectly, as begetting many followers in the same track.

All this, it might be imagined, could hardly take place in a critical and self-conscious age, without a pretty accurate investigation being made into, and a constant intimacy ensuing with the theory, principles, and end of the form of art thus zealously cultivated. Yet we feel this is far from being the case either with sonnet writers or sonnet readers; and the subject seems to us at once so neglected, and so interesting, that we propose devoting a paper or two to its consideration.

As an illustration of the ignorance we refer to, we may mention the prevalent notion that, whereas all Italian sonneteers have tied themselves down to certain exact rules, those of our country and tongue are divided into two classes, of which the first conforms to those rules, and the second neglects every one of them, except the fixed number of lines. Milton and Wordsworth, in general, would, by most, be placed in the former; Shakspeare, Coleridge, Southey, and many others, in the latter class. So false, however, is all this, that it may safely be affirmed that there is not an English sonnet writer of any celebrity who has ever perseveringly conformed to many of the most essential rules of the Italian sonnet. This is a subject to which we must speedily return. Meanwhile, let us say a few words on the Sonnet in general.

It is, when genuine, as most of our readers must know, the development of one thought or sentiment, even as a collect is the expression of one aspiration;\* and it is in entire unity and singleness that the perfection and charm of the Sonnet consist. It is the rescuing the gleanings of a poet's mind, and giving to stray thoughts of his, which must otherwise perish, an entire form and enduring existence. And as in all art the outward form is no matter of chance, but at once obeys the inner law, and determines the process of its development; so that of the Sonnet is both significant of its true character in general, and productive of that character in particular instances. The Italian rules, therefore, are not merely capricious ones; they, or something similar to them, are necessary to produce what, in this case, we want. They are the sacramental channels (if we may venture on such an expression)—the outward and visible signs of the inward idea. It is obvious that were more space allowed than the fourteen lines, the unity of thought would dissipate itself and disappear; that the recurring rhymes witness for this unity, by linking the parts together; that the very difficulty they create (greater

\* This thought was suggested to us by the brilliant article on Milton which appeared in the "Edinburgh Review" some years ago.

in our language than the Italian) if overcome, promotes it, by giving a firm, concentrated character, to the diction. And if, in some respects, our language have fewer advantages for the Sonnet than the other, the deficiency is perhaps more than counterbalanced by this last circumstance, to which many of the excellences, instead of, as has been ignorantly imagined, the defects of, English sonnets are owing.

Keeping these considerations in view, it may, perhaps, be asserted, that the spirit of art has never found for itself a more adequate channel for a particular purpose than is furnished by the Sonnet. Like a Grecian temple, it may be limited in its scope; but like that, if successful, it is altogether perfect. Like that, it stands out in detached unity and integrity, fitting with nothing else, capable of grouping with nothing else. Beautifully rounded, its lines can blend with no other ones. Such is the charm, to an experienced ear, of its temperate length, its recurring rhymes, and gentle close, that if these results be but attained by means of genuine Italian or English, we hardly ask for more; we do not miss originality of sentiment, or striking imagery, or deep passion. The result we have described is itself beautiful and satisfactory. There is much in Petrarch, and a little even in Wordsworth, of the fascination of which we can give no other account. The thought may be in no way recondite, the phraseology by no means striking, but it is pure, and the time and tune are perfect. Take, as an example, the following from Petrarch:—

## IN MORTO DI SENNUCCIO DEL BENE.

Sennuccio mio, benchè doglioso e solo  
M'abbi lasciato, i' pur mi riconforto,  
Perchè dal corpo ov'eri preso e morto  
Alteramento se' levato a volo.

Or vedi insieme l'uno e l'altro polo  
Le stelle vaghe, e lor viaggio torto;  
Or vedi 'l veder nostro quanto è corto:  
Onde col tuo gioir tempro 'l mio duolo

Mo ben ti prego ch'n la terza spera  
Guitton saluti, e messer Cino e Dante  
Franceschin nostro, e tutta quella schiera.

Alla mia Donna prior ben dire in quante  
Lagrimo i' vivo, e son fatto una fera,  
Membrando 'l suo bel viso e l'opre sante.

This is beautiful; but yet there is no individual feature of it that can be called in itself very striking. Its beauty is the beauty of the Sonnet: and the poet's praise is, in this instance, founded, not on any words or thoughts of his own, but on his having produced so perfect a Sonnet. The laws to which he has conformed himself are in harmony with the laws of beauty; and successful obedience to such laws ensures the production of beauty.

Something of the same explanation must be given of the charm of the following, though not to the same extent either way, inasmuch as

it has a more marked and peculiar leading thought on the one hand, and is less faultless in its form on the other:—

Lady! the songs of spring were in the grove,  
While I was shaping beds for winter flowers;  
While I was planting green unfading bowers  
And shrubs to hang upon the warm alcove  
And sheltering wall; and still, as fancy wove  
The dream, to time and nature's blended powers.  
I gave this paradise for winter hours,  
A labyrinth, Lady! which your feet shall rove.  
Yes! when the sun of life more feebly shines,  
Becoming thoughts, I trust, of solemn gloom  
Or of high gladness you shall hither bring;  
And these perennial bowers and murmuring pines  
Be gracious as the music and the bloom  
And all the mighty ravishment of spring.

So much now for the Sonnet in general, of which we trust our readers understand enough to know that, however small in its dimensions, it occupies no unworthy place among the forms of art. At present we must come to a particular inquiry as to how far, or in what sense, its conditions have been complied with in our English tongue.

Italy has always been considered its native country, and to Italy have men looked for the most perfect models of it. And certainly in their kind nothing can be more matchless—more entire and flawless in their beauty, than the finest Italian sonnets—those of Petrarch, Boccaccio, Michael Angelo, and Filicaja. If, however, the model after which they worked be the only true one, and the rules which they obeyed be absolutely essential, then there is no escaping the mortifying conviction that England has seldom produced a real Sonnet. Not merely must all those writers be struck out who have declined the Italian arrangement of rhymes, but of those who have tried to follow it, scarcely any will be found to have persevered in the whole of it; while nearly all have neglected a feature nearly quite as essential—the due distribution of the pauses. A few words in regard to each point will show what we mean.

The Italian sonnet, it is well known, allows but two rhymes, however arranged, in the two quatrains with which it opens, and distributes the rhymes of the remaining six lines in one of the two following orders,—three separate terminations, rhymed to in the same order as they are at first presented, by the next three lines, thus, {*A. B. C.*}; {*A. B. C.*}; or else having but two rhymes, alternately succeeding each other; though from the circumstance of the sense being broken by a pause half way, and so, each three lines appearing as a separate stanza, or tercet, as it is technically termed, it is more natural to describe the arrangement thus:—The first and third rhymes in the first tercet are the middle one of the next; and, *vice versâ*, the middle of the former makes the first and third of the latter, {*A. B. A.*}. {*B. A. B.*}. Of these two

schemes, the latter is perhaps the favourite with Italian writers; and we think is the one most entirely grateful, both to ear and mind.

Now, even those English writers who have been most particular in obeying the Italian scheme of rhymes in the first octave, have been very lax in their management of the concluding portion. Yet it is surely of as much importance as the opening. If unity is to be manifested through an outward form, and by obedience to particular laws, the way we wind up is very essential to the whole result. Accordingly the true Italian sonnet neither dies too softly away nor goes off in a marked point. The same severe observance of law which characterized its opening attends it to its close. The same connecting parts together by the recurrence of rhymes, detains the ear at the end as at the beginning. But, as we have already said, English writers have nearly all been neglectful of their concluding rhymes. Even Milton frequently deviates from rule in this respect, and has actually, in one instance, ended with a couplet,—the form of conclusion most repugnant, we think, to the genius of the Sonnet,—though strangely a favourite with English sonneteers. By others the rhymes are selected at will; or if the authors have restricted themselves in the number, they have allowed themselves every capricious license in the arrangement of them.

But this is an unimportant deviation from Italian precedent, compared with English neglect of the pauses. These, as used by Italians, are most characteristic and essential. Although in early times we find a few exceptions, still the tendency even then was to the following rule, which afterwards became so established as only to be broken through by a conscious and deliberate innovation.\*—a pause at the end of the fourth, the eighth, and the eleventh lines. The effect of this is to break the Sonnet into four stanzas, two of four, and two of three lines each. Of these stanzas the first two together generally form one *leading* division, and the remaining two another. A very little study of the Sonnet, and of the elements of thought, will serve to convince us that this is no capricious rule. For, although the Sonnet must be confined to one leading thought or sentiment, such can hardly be uttered, still less illustrated, without becoming capable of a certain amount of analysis and division. Neither a thought nor a sentiment, however one in itself, can come into distinct shape, and so be capable of utterance, without a certain process of progression, admitting of its being classed into parts, though it may be finely marked ones. There is usually a reaction on each other of object and subject, which produces the first stage of emotion, and to which the first two quatrains may be considered as devoted. To this the remainder responds, in the way either of correcting a false feeling, answering hesitations or doubts, or

\* In his recently published work, Mr. Hallam attributes this innovation to Casa. Unless that poet had produced a new kind of Sonnet, it could have been no improvement. The one or two of his Sonnets at which we have looked seemed to us by no means to recommend it.

gathering together and producing the true harmony out of the aforesaid elements. And as they are two, it seems natural that their echo and response should be twofold also, though being the echo and response, it is well that it should be shorter, and in some respects different. We do not mean, of course, that every Italian sonnet will readily present all this to the mind; but almost in proportion to its merit it will enable us to trace it, and so will vindicate the laws of which we have been speaking, as most suitable for the development of thought or emotion in its true elements.

The inquiry we mean to propose to ourselves is this:—Are the English variations, or rather the consistent departures from these laws, good as they unquestionably are, to be deplored? Do they disqualify the English compositions which claim the title of Sonnet from assuming it? We intend in our next to answer these questions in the negative,—to show that there is an English type of the Sonnet as well as an Italian,—that each is good in its kind, because each adequately fulfils its own purpose. We have no intention whatever of vindicating those compositions which are merely sonnets in respect of their fourteen lines; but those like Milton's and Wordsworth's, which obey severe laws, though different from those which governed and condensed the thoughts of Petrarch and Filicaja. A further comparison between the Italian and English sonnet, therefore, awaits us. Meanwhile we must endeavour to ward off an accusation to which we may have exposed ourselves.

We fear, then, some may think our present inquiry a very frivolous one, and that we are pursuing it with a gravity and care very disproportionate to its real worth. But, in answer to such a charge, we appeal to the hold which the Sonnet takes on every mind that really loves poetry for its own sake. If this be so, and its peculiar beauty be the result of certain fixed laws, it can never be otherwise than worth while to analyze and ascertain those laws. And, besides, we are made most anxious to make the real structure and principles of the Sonnet generally understood, from the pleasure with which we observe its growing cultivation amongst us. There is no safer and more healthful kind of poetry. Capable, as we have already said, of pleasing none but the real lovers of the art, it presents little inducement to the writer to seek adventitious attractions, or to have recourse to vicious ornament. It rarely has room enough for rhetoric, and its narrow limits render a flaw either in the sense or the diction too perceptible to be tolerated. Hence, in cultivating the Sonnet, we are promoting the purity of our language. But it has higher advantages. There is no form of verse better adapted for meditative religious poetry. A sensitive conscience may fear to give utterance to devotional feeling in any lengthened strain, from a dread of being led in the course of it into insincerity or unreality. But supposing the thought as originally presented to his mind to be a true and a good one, he may dismiss such anxiety in undertaking a Sonnet, which will confine itself to the development of that thought. The advantage is of the same kind

with that which short collects have over long prayers. And of course it extends to the reader no less than the writer. It is a form of poetry peculiarly protected within its "scanty plot of ground" from impurity, from vicious ornament, from unreality, and irreverence, and often therefore may the meditative and self-distrustful reader turn from more expansive and magnificent ranges to this sheltered bower, in which the pure affectionate thoughts and the reverent aspirations of so many of the wise and good have delighted to nestle.

(To be continued.)

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## NOTICES OF BOOKS.

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*The Student Life of Germany.* By WILLIAM HOWITT, from the unpublished MS. of Dr. Cornelius, containing nearly Forty of the most famous Student Songs, with the original Music, adapted to the Pianoforte, by the HERR WINKELMEZER. Illustrated with Engravings, by SARGENT, WOODS, and other eminent Artists. London: Longman. 1841. Large 8vo. Pp. 484.

THE convicted felon naturally protests that he has no chance of justice when his misfortunes lead him a second time before the same tribunal. We doubt not that Mr. Howitt, remembering the exposure of his dishonesty that was made in this Review on a former occasion (see No. I, New Series), will have so brazened his forehead against the blush of shame, as to anticipate another essay of reviewer's malice. And, indeed, we must confess, that our prejudices are so strong as to prevent us regarding the honest man and the rogue with exactly the same feelings; but if we are unjust, the reader has the remedy in his own hands; he must henceforth withhold his credit from us. The literary history of this book is very singular. The title-page, as faithfully copied above, which is meant, no doubt, to set out the attractive qualities of the volume to the best advantage, informs us that it is taken from the unpublished MS. of a Dr. Cornelius; and the preface further intimates that the said William Howitt, thinking it a matter that deeply concerned the well-being of his country, from which he appears unfortunately (we mean, of course, for the country,) to be expatriated, that a true and faithful account of Student Life in Germany should be made accessible, very kindly and naturally requested one of the students (here dignified with the title of Doctor) to write such an account—a request which, somehow or other, contrary to the code of honour or etiquette, as Mr. H. again informs us, was acceded to. Dr. Cornelius, according to the statement before us, wrote such an account: and one might very naturally suppose, that he would proceed to publish it; but no,—that would not at all answer Mr. William Howitt's purpose. His patriotism was very cogent, but



the demands of his pocket still more so. *He*, therefore, must publish it. The reader will particularly observe, that the work is not stated to be a translation; nor is there any mention of Dr. Cornelius's intending to publish the work in Germany. No: it is Mr. Howitt who is to reap all the profits. The "*Herr Winkelmezer*," we presume, is another amateur student, who, for the sake of our editor's pocket, is transformed into "*the celebrated composer*."

One other motive seems to have influenced Mr. Howitt in this labour of love: viz., a desire to insult our own national universities. This we should be prepared to expect, from mere political principles. The Quaker, of course, can not be expected to admire Oxford or Cambridge. But when he begins to justify his preference for "*life in Heidelberg*" upon grounds of morality, it does really become ludicrous. The text contains, among other heavier matters, a sort of *catalogue raisonné* of such pranks as are in vogue upon the Neckar—varieties in the arts of drinking, gaming, stealing, fighting, and rioting, to be paralleled only in the *Newgate Calendar*. How is the moralist to get over these impracticable facts? It might seem a difficult matter to a commonplace person, but "*poetry*" will account for it all. Hear the Quaker-apologist for Heidelberg, who has been so shocked at the vicious practices of English students, which he has culled from the pages of some radical magazine:—

"If there be a man who can read through this volume, and not feel its poetry, and not perceive the high and beautiful sentiment which pervades it; the profound *love of nature* [we presume ducks and geese, which these students seem to have a habit of purloining], and the *glorious love of country* [let our author take a lesson in patriotism], let that man march off to Oxford and Cambridge; let him give his suppers or his breakfasts; let him hurry in his night-gown to *morning prayers*; let him become a first-rate rower, or a senior-wrangler, if he will, but that man is no more fit to take his stand by the student-revellers of Germany, than Caliban is by Hyperion. No, in the student-life, which is entered into as a brief season of youthful hilarity, which in this world can come but once; a season in which knowledge is not only to be gathered, but life to be enjoyed—friendships for life to be knit up, love perhaps for life, to be kindled, and the spirit of patriotism to be cherished to a degree which no after-chills and oppressions of ordinary life shall ever be able utterly to extinguish; in this life there is a feeling and a sentiment to which our student-life is a stranger."

We are willing to make every allowance for youthful indiscretion, but it does move our bile to see a staid Quaker, to gratify the malice of his soul, become the panegyrist of vice. Poetry, forsooth! We see no more poetry in duelling and drinking in a kneip-house, than in an Oxford supper, and much greater offence against the laws of God; and are not friendships formed as much in an English, as in a foreign university? But as *Hudibras* has it—

"The self-same thing that's pious in  
The one, in t' other is a sin."

But to return to the authorship of the volume before us. It has occurred to us, and we are willing to give Mr. Howitt the benefit of the conjecture, that the name of Dr. Cornelius is altogether a fiction; and that the work is, in point of fact, the composition of Mr. Howitt, who feared that it might scandalize "*The Friends*," if *he* should seem in propria persona to be so well acquainted with German

debauchery. There are difficulties, we confess, in either supposition ; the reader, therefore, shall form his judgment for himself.

In favour of Mr. Howitt's being the real author are certain specimens of ignorance which we should be loath to attribute to *any* student of *any* university. Grammatical errors in printed Latin it is always usual to throw upon the unfortunate corrector for the press ; but it is difficult to conceive how one of that quick-sighted class can have changed "*novi temporis*" into "*novi tempus*;" and yet so it stands in Mr. Howitt's volume. This is but an example, among a host of such misprints. Again, who but Mr. Howitt himself could state that the universities of Oxford and Cambridge have continued "the *old* mode of living together in colleges, which the German public has long abandoned as not answering the purpose?" We had always thought that the charge against our universities had been the departure from the habit of living abroad, which is connected with the old professional system, and the placing students in colleges under tutors. Whatever be the demerits of the English system, it is historically an innovation or reform upon the earlier one which now prevails at Heidelberg, and elsewhere in Germany. The songs and other such trumpery gear, of course, are to be assigned to Mr. Howitt.

On the other hand, the style of writing is more ponderous, even in the epistles of academical adventure, than we should expect to meet in one so long versed in the trade of book-making as our old friend the Quaker, if Quaker he be still. The following little bit of moralising at the conclusion of a drunken revel at two o'clock in the morning, which is put into the mouth of a German student, must, however, be Mr. Howitt's own :—

"May *God*, if he denies me every thing else, never to my life's end deprive me of the sense which renders me capable of worthily enjoying such delightful hours."

—a reflection rather out of place when appended to a "*lark*," which, in the disorderly streets of Oxford or London, would have consigned the parties to the lock-up house !

On the horns of this dilemma we leave Mr. Howitt ; only hoping that we may never meet him again in the field of literature.

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*Manners and Customs of the Japanese in the Nineteenth Century, from recent Dutch Visitors of Japan, and the German of Dr. Ph. Fr. Von Siebold.* London: Murray. 8vo. Pp. 422. 1841.

WHEN it is considered that, with the exception of a small and much restricted Dutch factory, and the traffic effected by two ships annually, no intercourse whatever has taken place with Japan for two centuries, it will cease to be matter of surprise, either that so little has been known of the country, or that the volume before us, in order to secure the object of affording information to the English reader, is necessarily compiled from various sources, so as to be without the interest and unity of an original narrative. It is singular that the intercourse with China, a country in many respects so closely resembling Japan, is almost as strictly limited as it is with Europe.

The following extract (to which we must confine ourselves) will be read with painful interest :—

"From the first visits of the Portuguese to Japan, Roman Catholic preachers of the Christian faith flocked to the new theatre that offered itself to their zeal. At their head was that really extraordinary and apostolic Jesuit, afterwards canonized for his great and triumphant exertions in converting the heathen, St. Francois Xavier, and up to the latter end of the sixteenth century, Christianity and the missionary labours of the Jesuits enjoyed there a toleration so complete, as to be almost unaccountable in a country in which the authority of the nominal autocrat sovereign essentially rests upon religion: the "*Mikado*," (literally "the Son of Heaven,") reigning solely as the acknowledged descendant and representative of the gods. In consequence of this toleration, the missionaries were so successful, that, according to the reports made by the Jesuits to their superiors in Rome, there were in Japan, prior to the breaking out of the civil wars that produced the prohibition of Christianity, 200,000 native Christians, amongst whom were found princes, generals, and the flower of the nobility."

During the wars the native Christians embraced the weaker side, and afterwards became the object of a most bitter persecution. In 1636 they are found in arms against the government, to the number of 70,000. The Dutch lent their aid in reducing the rebels, and the triumph was followed by the most severe measures against the Christian faith. Every Christian was now put to the test of trampling on the image of his Redeemer; but so heroic was the constancy of these Japanese converts, that, according to the statements of the Jesuits—

"Scarce an instance of apostasy occurred, whilst incredible numbers voluntarily embraced martyrdom, as inflicted with a refinement of barbarity not uncommon in Japanese executions. . . . When at length the persecutors were weary of torturing and slaughtering, the remaining multitudes were locked up in prisons, there kept to work hard on wretched fare, and annually offered wealth and freedom as the price of abjuring Christianity in the prescribed form. The offer was annually rejected, until the last Japanese Christian had died off. Some executions of native Christians and of Jesuit missionaries are mentioned as late as 1660 and 1665."

The most rigorous measures are still used to exclude every symbol of the persecuted faith.

*Fragments of Italy and the Rhine Land. By the REV. T. H. WHITE, M.A. London: Pickering. 1841. 12mo. Pp. 470.*

THIS is a book in which the scholar and the artist will delight. To write an original work on a threadbare subject is an unfailling test of genius; and from this trial Mr. White has come forth victorious. He has woven out of his travels a chaplet of bright and varied flowers, each of which you recognise as the genuine product of the country whose name it bears. Mr. White's principles (though not remarkably strict) are sound and Catholic; and we rejoice to find that he returns to England with increased attachment to his native Church. Indeed we looked very anxiously to this point, for it is the fashion too often, at the present day, in lamenting the defects of our own ecclesiastical system, to give our sister of Rome credit for much greater perfection than she possesses. For instance, Mr. White had contrasted the "universal equality in the house of prayer," which he observed at

Rome, and which he justly calls "an eminent feature of genuine Catholicity," with our aristocratic and exclusive laws. We have ourselves a most intense dislike of the monstrous pews of the last generation, but it must be remembered that a notion of property does practically attach itself to the open seat, no less than to the pew; and we have often seen a person in vain hunting for a seat in an old parish church, when several of the open, but still appropriated, seats were vacant. Nor do we think that the system, taken at its worst, is quite so offensive as a sight which may often be witnessed in papal Ireland—a priest standing at the door of his church, with whip in hand, to prevent any one from entering who is not prepared to make such offering as his reverence may deem sufficient. It is not fair to contrast the *theory* of Rome with the *practice* of our own Church; or to regard what she does on her most conspicuous theatres, as a specimen of her ordinary working.

For this reason we were glad of the testimony of Mr. White against the practical system of the Church of Rome; and if it is somewhat harshly expressed, it must be taken as a set-off against the too large measure of praise which he has given to it, *as a body*, in the matter alluded to.

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*Essays. By R.W. EMERSON, of Concord, Massachusetts, with Preface by THOMAS CARLYLE. London: Fraser. 1841. 8vo. Pp. 370.*

It is difficult to convey any adequate notion of these Essays, for the simple reason, that it is difficult to form one. Protesting against all existing *isms*, Mr. Carlyle has set himself to form one, which now, for distinction, must be called after his own name; pronouncing all that is in the world unreal, he has originated a more monstrous unreality than any which had preceded it; and Mr. Emerson appears to be his disciple: he is only to be described as holding "Carlylism." Is good or evil to be expected from this new system? There is an appearance of the former in the indignant protest which it offers to the sensual, money-seeking materialism of the present day. It is something to hear a man speak of "eternity," and "spirituality," but we fear it is only to mock the expectation. The religion of this new philosophy we take to be a subtle pantheism, which is itself subordinate to an idolatry of self.

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*A Help to Catechising; for the Use of Clergymen, Schools, and Private Families. By JAMES BEAVEN, M.A. London: Burns. 1841. 12mo. Pp. 125.*

It is with no ordinary degree of pleasure that we notice this little book. The Church of England is especially wanting in *standard* works for ordinary people, as well of doctrine as of devotion; and it has unfortunately happened, that catechetical compendia have, more than any thing, been the victims of ignorant, unskilful, and unsound writers. More

nonsense and heresy has been written upon our admirable Church Catechism, than upon any other subject. We repeat, therefore, that it was with great delight we learnt that Mr. Beaven was applying his sober, comprehensive mind and sound learning to this important branch of christian education; and the result has not disappointed us. The book will be found a real "help" to those engaged in catechising. We will point out some few respects in which it is superior to all works of the kind with which we are acquainted. First, It is sound in principle. Secondly, The questions and answers are of that length that they can be conveniently used in practice. They are both short, and *bear a due proportion to each other.* Thirdly, As regards language, it is original; or, as Beaven expresses it in his admirable "Introduction," "It does not profess to be drawn from the writings of our standard divines, *but it is the product of a mind formed by their study,* and that of the inspired Word of God." We are particularly anxious to point out this distinction, for it appears to us most successfully to reconcile a difference of opinion which exists among persons who, in the main, agree with one another. What is the use of fresh writings, it is contemptuously asked, while Hooker, and Taylor, and Sanderson, and others, are unread? The answer is, not that moderns will write better, (far otherwise,) but that you will do more good by re-producing, for your contemporaries, their arguments, tone, and principles, than by reprinting their works. We speak of course in reference to persons of small education.

Were masters what they should be, it might in some instances have been more convenient to give the heads of the questions, than the questions themselves; but looking to the actual condition of those who teach in our schools, we do not think that the book could be materially improved. We hope that Diocesan Boards of Education, as well as the Society for Promoting Christian Knowledge, will do what they can, under the sanction of their respective bishops, to promote the universal adoption of this book. What repose would be imparted to the minds of our countrymen, and what consistency to their faith, were there to be a few authorised formularies of religious instruction, instead of each man choosing his own doctor?

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*The History of the Western Empire, from its Restoration by Charlemagne, to the Accession of Charles V. By SIR ROBERT COMYN,*  
2 vols. London: Allen and Co., and W. N. Wright. 1841.

WHEN a writer sends forth two goodly volumes of history, and does not condescend to tell us so much of himself as even his local habitation, or his profession, nor yet vouchsafes any preface to indicate the sources of his information, or the motive of his undertaking, it is a presumption that he is not wanting in an honest confidence of the intrinsic merits of his work. Such we imagine to be the case with Sir Robert Comyn, and we have pleasure in saying, that so far as our acquaintance with his volumes goes, we have not been disap-

pointed in this augury: or it may be that he has not much to tell concerning himself. What we gather is this: that he had neither any special political views which he desired to disseminate, nor that he had access to any unexplored records or authorities; but that having some leisure from his judicial labours at Madras, and possessing a fair historical library (especially of the Italian school,) he selected this period of history as most needing illustration. In this spirit, we apprehend, the volumes were composed, and we doubt not that they will be favourably received by the public, though there has arisen, from the position in which he was placed, a result by no means conducive to success in historical inquiry. He started with assuming that the ages of which he was about to treat were dark, barbarian, and corrupt; and thus was unable to throw himself so much into them, as he should do who undertakes the office of illustrator. The Church, accordingly, is very far from receiving justice at his hands, even while there is no apparent desire of misrepresentation. The sounder views which have prevailed among us on this subject for the few last years, can scarcely yet have reached to India; nevertheless, we are thankful for the work.

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*Lives of the Queens of England, from the Norman Conquest; with Anecdotes of their Courts, now first published from Official Records and other authentic Documents, Private as well as Public. Second Edition. By AGNES STRICKLAND. Vol. iii. London: Colborn. 8vo. Pp. 380.*

THESE "Lives" appear to have been compiled with very considerable care and research. The foot of every page is crowded with a mass of "references," many of them by no means easily accessible; and several individuals of note are mentioned in the Preface as having contributed information to the authoress. Isabella of Valois, Joanna of Navarre, Katherine of Valois, Margaret of Anjou, Elizabeth Woodville, and Anne of Warwick, are the heroines of the present volume: names which will be at once recognised as connected with some of the most stirring scenes in our history. The style of writing, we regret to observe, partakes somewhat of the mock-heroic; and there is a frequent use of French words, which betokens either affectation or a very imperfect acquaintance with the powers of our vernacular tongue.

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*Case of Mr. McLeod, in whose person the Crown of Great Britain is arraigned for Felony. By DAVID URQUHART, Esq. Third Edition. Southampton: Coupland. London: Longman & Co. 1841. Pp. 160*

SHOULD our remarks meet the eye either of this author or of his friends, they can hardly be surprised, and will not, therefore, we hope, be offended at our announcing ourselves no converts to his diplomatic

revelations, and disapprovers of the line of conduct he has adopted in promulgating them. Indeed, foreign politics are a subject on which the fewer who speak the better. They may be managed very well or very ill; but the only competent judges of this, we apprehend, to be those who have not merely read pamphlets on them, but have been themselves actively engaged in them. The mass even of the educated portion of the nation must be satisfied with a general confidence in the foreign minister, founded on the avowed principles and known conduct of himself and the administration to which he belongs, as regards matters on which they are competent to judge. If indeed they be deceived, in the cruel and fearful way in which Mr. Urquhart believes Englishmen have so long been, the calamity is unspeakable; but we cannot see that the substitution among the lower orders of a diplomatic fever for those which at present consume them, will in any way mend the matter.

As far as we can judge, Mr. Urquhart's efforts are directed to two objects—1st. To prove a particular and very grave fact asserted by him as to the mode in which our foreign affairs have long been conducted. 2dly. To heal the disease which he sees in English life from the highest to the lowest stages of society, manifesting itself in a devouring spirit of party in the one, and by such portentous symptoms as chartism, and the like, in the other. Of the former of these objects we will not undertake to speak. It is entirely a question of evidence, and nothing but the production of overwhelming evidence can accomplish it. Of the latter we must say a few words. Mr. Urquhart sees the disease of the body politic very clearly, and we have to thank him for now and then pointing it out with great force. But his remedies are, in our judgment, not merely inadequate but mischievous. Not at his, or at human bidding, will the devils, whose name is Legion, come out from our population. They will only do that in obedience to a holier voice and more awful summons. But Mr. Urquhart has powers which may well be exerted in making way for that voice, and getting that summons heard. He who wrote the following pregnant paragraph has only to follow up that great expanding growth of individual, family, and national life, which he has so well pointed out, to its full bloom in the citizenship of the Church, and then to bring all his varied experience of the races of men, and his keen perception of the roots of nationality, to bear on the work, in order to effect much for the good of England.

"It is, therefore, at home that we have to begin to remedy the evil, and to arrest the danger. In ourselves we have to detect, and from ourselves to cast away, passions that flow from factious objects; and the mental confusion through which we have belonged to a faction, and have thus become the enemies of our fellow-citizens, of our country, and rebellious to the laws of God and man. Then may we receive back to ourselves charity for our fellow-citizens, affection for our country, and health for our souls. Can any intelligent being stop short in following the chain that connects the affections of the household with the destiny of the state, and the permanency of the political body to which he belongs; who can speak of public danger as a thing that regards him not, whether as to the cause from which it springs, or as to the consequences which will have to be endured; who can speak of public immorality, excepting as that which he has assisted to produce, and for which he will bear the penalty? If so, the thought of public immorality and of national danger will not be for him a vague and idle speculation, but will bring



feelings of deep contrition, and, therefore, of usefulness to his country, because to himself.

"He who first transferred to the West some glimmerings of the thoughts of the East, has left on record these words:— 'Unity amongst citizens, and power in the state, are to be found only where the affections of families are strong.' How then can decay be arrested, if not by restoring to the mind of each individual, that health that makes men capable of loving, and worthy of being loved? The way may be long—but is there any other? The end may be beyond our reach, but what other is worth desiring?"—Pp. 104—106.

Did space permit, we should have great pleasure in extracting Mr. Urquhart's interesting remarks on the past value and present decay of the privy council, as an element in the constitution. As it is, we must content ourselves with commending them to attention.

The Rev. C. Miller's pamphlet, ("The Duty of a Conservative Government towards the Clergy and the Church, in their present Relations with the Church,") is a fresh statement of that object which seems to have entirely occupied his earnest mind—the wrong done to the Church, in compelling her to commute her divine right of tithes, for a payment of mere secular authority. Such protests, which call persons to look to first principles, cannot but have a beneficial effect upon the public mind. From the title of the pamphlet, we had looked to the handling of several other very serious grievances; chief among which, perhaps, are the oppression of the Church in the colonies, and the constitution of the Irish and English Government Boards of Education. The former is a subject which we should especially desire to see inquired into.

"The History of the United States; from the Discovery of the American Continent," by George Bancroft, in 3 vols, Boston, is a work which, for obvious reasons, we do not criticise. Our object is simply to notify its existence, and to describe it. Mr. Bancroft is heart and soul an American, and has entertained the idea of writing a history which shall be worthy of his country. Of this work, the three volumes now published form only a part. They terminate with the year 1748, and thus present a complete history of the colonization of the States, on a more comprehensive scale than has yet been attempted. It is on this ground we presume that Mr. Murray is about to publish an edition in England.

The Rev. Peter Hall, Rector of Milston, and Minister of Long Acre Chapel, we are glad to see, has put forth a new edition of Bishop Jewell's "Exposition upon the two Epistles of St. Paul to the Thessalonians," (Wertheim, 1841,) a work which "has not appeared in a complete and separate form for upwards of two centuries." The plan pursued by Mr. Hall, as editor, seems to us judicious and unexceptionable.

"Illustrations of the End of the Church, &c.," by the Rev. Augustus Clissold, M.A. (Simpkin, Marshall, and Co. 1841.) This is a Swedenborgian book. With the history and peculiarities of the sect named Swedenborgians we boast no acquaintance. To the Catholic mind, however, its deadly heresy is obvious at a glance, and we must therefore deplore that Mr. Clissold should have employed in its defence the considerable learning he appears to possess.

Mr. Murray has just put forth a new edition of Mr. Lockhart's much admired translations from the Spanish ballads, which for beauty of artistic illustration surpasses every thing that has been yet attempted. The engravings are of a very high order of merit, and the pages are surrounded by variegated borders, after the manner of the ancient missals. We understand that it is intended that works of this sort should supersede the "Annals."

"An Author's Mind—the Book of Title-Pages," (Bentley,) professedly "edited," and really written by Mr. Tupper, is a volume neither badly conceived nor badly executed; and yet withal, we must confess, not entirely to our taste. It is meant for a caricature upon the book-making of the present day, and contains outlines of various works, ranging from the most approved religious conceit of the conventicle, to the Victor-Hugo novel, or the Jack Sheppard romance, waiting to be embodied in suitable post octavos, by the inventive author, so soon as his genius can stoop to the mechanical labour of composition. But deserving as the age is of ridicule, or something more severe, in the matter in question, we must say to Mr. Tupper, "At tu indignus qui faceres tamen." Nothing can be farther removed from simplicity than his own style, or the title of his own books, and it is strange that he should not see where the ridicule in this instance is likely to fall. We throw this out as a hint to Mr. Tupper, at the same time acknowledging that there is much both of genius and good principle in his writings. We wish that there was less affectation.

"The Book of Common Prayer Illustrated, &c., by W. K. Clay, B.D." &c., (Parker, 1841,) is a very valuable manual. Mr. Clay confines himself to the history of the Prayer-book since the Reformation, in which point of view, we think his the best body of annotations on our ritual, which we have seen.

For half-a-crown our readers may now purchase the late Archbishop of Dublin's celebrated work on "Atonement and Sacrifice," along with its important appendix. This is owing to its being published as Part I. of a cheap series, entitled, "Christian Literature," undertaken by Messrs. Black, of Edinburgh.

In this age of increased theological study and controversy, it is satisfactory to find an increased provision for the devotional life of Christians. Two pleasing instances have just come before our notice, in the shape of two interesting little volumes, "*Horæ Canonicæ*," and "*A Manual of Daily Prayer*," (Burns, 1841;) of these the former is anonymous, and the latter bears on its title-page the name of Arthur Fozer Russell, B.C.L., St. John's, Cambridge. We cordially recommend them both.

"A Catechism," &c., by the Rev. E. B. Ramsay, third edition, (Burns, 1841,) is one of the very best we ever saw. It is compiled for the young of St. John's the Evangelist, Edinburgh, of which church Mr. Ramsay is the affectionate and zealous pastor. It is thoroughly orthodox, and therefore founded, we need not say, on the Church Catechism. Verily the young of the author's flock are not fed merely on milk. We rejoice to see the words "third edition" in the title page, as they warrant us in believing that others besides those for whom it was compiled are enjoying the advantage of this admirable digest of "evangelical truth and apostolical order."

A translation of Matthiæ's "*Manual of the History of Greek and Latin Authors*," has just been published at Oxford, (Parker.) The object of this treatise is to do for classical literature what Mr. Dowling's "*Introduction*" did for theological literature: It consists of a slight *Notitia* of each author, with an account of the various editions of his works. The writers of Greece and Rome are ranged under three periods, each of which is preceded by a short essay, tracing the changes of taste and style, and containing much valuable information both in history and criticism.

"The Motherless Child," &c. (Groom, Birmingham,) professes to be "a true narrative." It is told well and feelingly, and is wound up with some sweet verses.

An abridgement of Mr. Palmer's admirable Church History has just appeared, (Burns, 1841,) which we warmly recommend for the use of schools. From the same quarter there has also proceeded a neat reprint of "The Christian Man a Contented Man," by Bishop Sanderson, to which is prefixed a short account of the author's life.

"The Way of Life," is the title of a series of Sermons preached before the Queen Dowager, by the Rev. J. Johnstone, Minister of All Saints, Rotherhithe. (Hatchards, 1841.)

Among single Sermons, "The False Prophet," a Visitation Sermon, by Archdeacon S. Wilberforce, (Burns, 1841,) is sure to attract attention; nor will the Latin reader overlook the "Concio ad Clerum" of the same author, which has just appeared, and which will amply repay perusal.

"The Household of God," a Visitation Sermon, preached by the Rev. W. J. Copleston, at Chipping Sudbury, is one of the most convincing pulpit-orations we remember to have met with. We do not see how any dissenter of candour and intelligence can resist the reasoning of this sermon; but as the author very acutely observes, "Too often it is a jealousy of superior authority against which we have to contend, and against that argument will do little, perhaps only aggravate the mischief."

Mr. Burns has just published a selection of "Gregorian and other Ecclesiastical Chants, adapted to the Psalter and Canticles, as they are pointed to be sung in Churches." Those who agree with our articles on Church Music will hail their appearance.

#### CLASSICAL LIBRARY.

The following List of Books was drawn up at the request of the Clergy of a small ecclesiastical district, who were about to lay the *foundation* of a Clerical Library, and is now printed in the hope that it may be of service to others engaged in the same undertaking. The selection is meant to comprise such works of general reference, as would not be found in an average library of a country clergyman.

Critici Sacri, 13 vols. folio.  
Patrick, Lowth, and Whitby.  
Schmidii Nov. Test. Græc. Concordantia.  
Schleusner, Lexicon Vet. et Nov. Test. 5 vols.  
Catena Aurea.  
Suicer, Thesaurus Ecclesiasticus, e Patribus Græcis, 2 vols, folio.  
Ducange's Glossary.  
Bellarmine's Works, 4 vols.  
Baronius, Annales Eccl. 38 vols.  
Harduini Concilia, 12 vols.

Wilkins's Concilia, 4 vols.  
Conc. Trident. Canones Decretæ, et Monumenta, by Le Plat.  
St. Augustine's Works.  
St. Chrysostom's Works.  
Calvini Opera.  
Strype's Works.  
Sylloge Confessionum.  
Van Espen, Jus Eccl. Universum.  
Gibson's Codex.  
Martini de Ritibus Ecclesiæ.  
Biographie Universelle; or,  
Rose's Biographical Dictionary.

## MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

## CONVOCATION.

CITATION OF THE CLERGY TO CHOOSE PROCTORS, DATED  
JULY, 1841.

THE heavy blows which our Church has lately received in some parts of her system, and the signs of returning life which she has manifested in others, have increased our anxiety respecting such parts of her system as seem still in a torpid state. Contemplating these, we seem to hear the voice—"Can these bones live?" And although at the thought we may answer with the prophet, "O Lord God, thou knowest," yet the favourable change in other parts, and the natural affection for bone of our bone, encourage a prayer that the Divine Spirit may bid even these dry bones arise and live. Such are the thoughts suggested by the recent citation to the clergy assembling them in their respective dioceses to choose procurators to appear before the archbishop "in convocation, or holy provincial synod of the prelates and clergy of the province . . . to treat, confer, and conclude of, and upon, those things which then and there, by mature deliberation, shall be agreed upon, for the honour of God and the Church of England, and for the security, peace, and tranquillity, public good, and defence of this kingdom of England."

It is still a prevalent folly to condemn altogether what may have been faulty in part; but I trust that of late years a better spirit has been gaining ground. Many are beginning to discover that it is more profitable to investigate the original objects and primitive construction of ancient institutions, than to hunt out and magnify the abuses which during the lapse of ages may have crept into them. And I venture to say, that the heading of this article will not merely suggest to my readers certain unfavourable circumstances which occurred during the last sittings of our convocation in the reigns of Queen Ann and George I.; but will also carry them back to the times when the acts of general councils and provincial synods proved such assemblies to be of a truth holy to the Lord. They will reflect, with the learned Bishop Bilson, that "what commission the bishops with their clergy have from Christ severed and single, the same they must needs retain assembled and joined throughout their circuits. Yea, the Lord so much tendereth the fatherly care and brotherly concord of the pastors of the Church, that he has promised to be present in the midst of their assemblies,

and with his Spirit to direct them, so they come together not to accomplish their own lusts or desires, but to sanctify his name by detecting errors, resisting wolves, maintaining truth, curing the sores and maladies that pester and poison the members of it." They will trace back the origin of our synods to the time of the apostles, who, in the words of Dr. Brett, "not only singly assembled their clergy . . . but also when a case happened wherein the whole Church was concerned, judged that they had authority to meet altogether, both 'apostles and elders, to consider of this matter.' And not doubting but that our Saviour, according to his promise, was present in the midst of them by the operation of his holy and divine Spirit, they wrote thus in their canonical epistle, 'It seemed good to the Holy Ghost and to us.'"

Dr. Brett, in the preface to the second edition of his *Account of Church Government and Governors*, published in 1710, assigns the following reason for adding a chapter concerning provincial synods. "I could not," he says, "but think it very necessary thus to vindicate the just rights of the representative body of the clergy, because if these solemn and stated meetings of the clergy in synod be wholly laid aside, it may bring the Church itself into danger hereafter, though it be now safe and flourishing." Unhappily these fears have in our day been realized. The bishops and clergy have not been suffered collectively to watch over the Church's well-being, and the faults of individuals have encouraged the interference of parliament with her property and institutions. We allude with pain to the Tithe Commutation and Cathedral Acts, which would hardly have passed, had the voice of our clergy been heard in convocation.

I will not enlarge upon the inherent right of the Church to assemble in synod, or trace the history of ecclesiastical synods in this country; but on these points refer my readers to the work of Dr. Brett, and to an able article in the *British Magazine* for August 1833.

Convocation, as it now exists, is commonly known to us as the assembly of the clergy in either province, convened by the archbishop, under the queen's writ, at the assembling of every new parliament, and, like the parliament, consisting of two houses, the bishops constituting the upper, and the deans, archdeacons, and proctors (*i. e.* proxies or representatives) of the chapters and parochial clergy constituting the lower house. "In the province of Canterbury it consists," says Dr. Hody,\* of a president, (the lord archbishop), 21 bishops, 22 deans, 53 archdeacons, 24 proctors of chapters, 44 proctors for the diocesan clergy, (2 for each diocese), and 1 præcentor; the præcentor of the Church of St. David's, where there is no dean, being summoned in his stead." "The proctors of the diocesan clergy are chosen after this manner. In the diocese of London every archdeaconry chooses two, and out of those nominated in the several archdeaconries, the bishop chooses two to be sent up to convocation. In that of Sarum, the three archdeaconries choose two a-piece, and

\* *History of English Councils and Convocations*, pp. 1, 12, 283.

the six thus chosen, choose two out of their own number. In that of Bath and Wells, all the clergy meet together and elect jointly. In that of Lincoln the clergy of the six archdeaconries send their particular commissions to, or appear in person at Stamford, where two are chosen by the whole body. In that of Norwich, the two archdeaconries of Norwich and Norfolk meet together at Norwich and elect one, and the two archdeaconries of Suffolk and Sudbury meet together in Suffolk, and elect the other." In the province of York, two proctors are sent to convocation for every archdeaconry; otherwise the number would be so small, as scarce to deserve the name of a provincial synod. By this means it comes to pass, that the parochial clergy have as great an interest in convocation there, as the cathedral clergy;\* whereas in the province of Canterbury, of the whole number of the members of the lower house, about one-third is parochial clergy. Anciently the lower clergy sat in the same house with the bishops, and in the province of York, the bishops and other clergy sit in the same house still; but in the province of Canterbury, as already stated, they consist of two houses. The convocation is opened with divine service and a sermon; an address follows from the archbishop, its president, to all its members; and at the direction of the archbishop, the lower house withdraws and chooses a prolocutor from among its members. After these introductory solemnities, the convocation is prorogued; and such has been its nominal existence for the last 120 years. I am not aware whether any changes have occurred since Dr. Hody's time, or in consequence of the new distribution of dioceses.

The summoning of convocation with every new parliament implies its recognition by the state as a collateral legislative body; but for the last 120 years it has always, on meeting, been prorogued before it could proceed to business, and its functions have been so long suspended, that they have almost gone out of mind. Upon the question of right it is generally agreed that our Church is entitled to be assembled in convocation as often as parliament is assembled; and it must also be admitted, that the convocation, thus called, has a right to sit and act, whenever the circumstances of the Church require it. The civil right of convocation rests on immemorial custom, as ancient as the custom which is the groundwork of parliament. Either custom forms a part of our common law; and, as to Archbishop Wake's objection that "the rights and prerogatives of the supreme authority in every society are above custom," there is no act of parliament taking away the right of convocation, nor can any custom of the realm be controlled by the regal power. Dr. Brett rightly observes, that there has been as long a prescription for the custom of convocation to sit and act, as for their custom to be summoned with the parliament, and that a right to be summoned to convocation without any right to act there, is a grievance and not a privilege.

But it may be further objected to the claim of the convocation to proceed to business, that in the reign of Henry VIII. the clergy

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\* Burn. Eccl. Law. ii. 26.

passed an act in convocation, which was afterwards carried through parliament, by which they bound themselves, first, not to meet in convocation without the king's authority; and next, lest when he had called them together, (as he was obliged, from time to time, to obtain their vote of subsidies) they should proceed to act synodically in ecclesiastical matters, they promised to act therein only according to his directions—"not to attempt to make any canons or constitutions provincial, without the royal license to make and promulge the same." The effect of this latter provision of the statute of 25 Hen. VIII. c. 19, is the point of debate between Dr. Wake and Dr. Atterbury.

The act was passed by convocation in the following words:—

"We, your most humble subjects, daily orators, and beadmen of your clergy of England, having our special trust and confidence in your most excellent wisdom, your princely goodness, and fervent zeal to the promotion of God's honour and christian religion, and also in your learning, far exceeding, in our judgment, the learning of all other kings and princes that we have read of, and doubting nothing but that the same shall still continue and daily increase in your majesty:

"First, do offer and promise, *in verbo sacerdotii*, here unto your highness, submitting ourselves most humbly to the same, that we will never from henceforth enact, put in ure, promulge, or execute any new canons, or constitutions provincial, or any new ordinance provincial or synodal, in our convocation, or synod, in time coming, (which convocation is always, hath been, and must be assembled only by your high commandment or writ), unless your highness, by your royal assent, shall license us to assemble our convocation, and to make, promulge, and execute such constitutions and ordinances as shall be made in the same; and thereto give your royal assent and authority."

With respect to the above act of convocation, it may be observed that as "acts of parliament derogatory from the power of subsequent parliaments, bind not," so neither had the convocation which submitted to Henry VIII. any power to bind subsequent convocations; and the authority of convocation was again asserted and allowed in the reign of Philip and Mary, since which I believe it has never been again surrendered. It has been observed that the submission of the convocation was confined to Henry VIII., and it would seem that the enactment in 25 Hen. VIII. c. 19, confirming it, was likewise intended to be confined to that monarch's reign, though the repeal of the statute in the reign of Mary, and its re-enactment in perpetuity in the reign of Elizabeth, render the point unimportant.

Thus stood the relations between Church and State till 1664, the sole remaining safeguard which the former possessed being the power of granting subsidies, which power gave the convocation importance, and effectually prevented any attempt at suppressing it. But in 1664, by a private agreement between Archbishop Sheldon, and the Lord Chancellor Clarendon, and other the king's ministers, it was concluded that the clergy should silently waive the privilege of taxing their own body, and permit themselves to be included in the money bills prepared by the commons. (Burn. Eccl. Law. ii. 29.)

\* Collier's Eccl. Hist. of G. Britain, vol. ix. p. 99. Straker's Edit.



But though by this concession, (if a right so important could be so waived,) the clergy lost an effectual security for the assembling of convocation, yet convocations continued to be assembled, and the subsequent letters from Queen Anne to the Archbishop of Canterbury are a sufficient acknowledgment on the part of the Crown that convocations had not become unnecessary. In a letter dated January 29, 1710, the queen writes:—

“We do hereby transmit unto you the heads of such matters as we think proper for the consideration of the convocation, which are as follows:—

“1. The drawing up a representation of the present state of religion among us with regard to the late excessive growth of infidelity, heresy, and profaneness.

“2. The regulating proceedings in excommunications, and abuses by commutation money.

“3. The preparing a form,

“For visitation of prisoners, and particularly condemned persons.”

“For admitting of converts from the Church of Rome and others, and for restoring the relapsed.

“4. The establishing rural deans where they are not; and rendering them more useful where they are.

“5. The making provision for preserving and transmitting more exact terriers.

“6. The regulating licenses for matrimony, according to canon, in order to the more effectual prevention of clandestine marriages.”

And in a letter, dated Aug. 30, 1711, the queen writes:—

“We do moreover think it proper to recommend to you, that before the next sitting of convocation you would consider what defects there are in the present discipline of the Church, and what further provision may be requisite towards the removing them; that when the convocation assembles, such orders and constitutions as are wanting may, upon due deliberation, be prepared and laid before us for our consent, which we shall always readily impart to whatever we shall judge may conduce to the honour of God, the advancement of true religion, and the welfare of the Established Church.”

It is unnecessary to remark on the importance of these subjects, which, for the most part, still require the careful consideration of the assembled church; and can only be placed on a proper footing, under God's blessing, through her counsels and instrumentality.

Again, as a proof that convocation still retained influence, in 1710 a correspondence commenced between the commons and the lower house of convocation on the want of churches in the metropolis, which ended in the commons voting 350,000*l.* for the erection of fifty additional churches, according to a scheme drawn out by the lower house of convocation. In further proof, I may adduce the last proceedings of the lower house of convocation in 1717, and the arbitrary power by which they were stopped, and by which, “for the sake,” says Bishop Warburton, (writing in 1760,) “of screening a writer who was for destroying the very being of a religious society, the convocation has been kept gagged for above forty years together.” It appears that in consequence of several dangerous positions and

doctrines contained in the Bishop of Bangor's Preservative, and his sermon preached 31st March, 1717, the lower house of convocation appointed a committee to draw up a representation to the archbishop and bishops of the province of Canterbury concerning the same; the committee so appointed drew up a report which was read in the lower house, May 10, 1717, and voted, *nemine contradicente*, to be received and entered upon its books, the substance of which was as follows:—

"To his grace the Lord Archbishop of Canterbury, and to the lords the bishops of the province of Canterbury, in convocation assembled, this representation from the clergy of the lower house of convocation humbly sheweth,

"That, with much grief of heart, we have observed, what, in all dutiful manner, we now represent to your grace and your lordships, that the Right Rev. the Lord Bishop of Bangor, hath given great and grievous offence, by certain doctrines and positions by him lately published; partly in a sermon, intituled, *The Nature of the Kingdom or Church of Christ*, and partly in a book, intituled, *A Preservative against the Principles and Practices of the Non-jurors both in Church and State*.

"The tendency of the doctrines and positions contained in the said sermon and book, is conceived to be,

"(1.) First, to subvert all government and discipline in the church of Christ, and to reduce his kingdom to a state of anarchy and confusion.

"(2.) Secondly, to impugn and impeach the regal supremacy in causes ecclesiastical, and the authority of the legislature, to enforce obedience in matters of religion, by civil sanction."

After quoting passages in the sermon and book, which are conceived to carry the evil tendency expressed under these two articles, and making some short observations upon them, the report concludes:—

"Having thus laid before your grace and your lordships the several passages, upon which this our humble representation is grounded, together with our observations on them; we must profess ourselves to be equally surprised and concerned, that doctrines of so evil a tendency should be advanced by a bishop of this established church, and that too in a manner so very remarkable; that the supremacy of the king should be openly impeached, in a sermon delivered in the royal audience; and that the constitution of the Church should be dangerously undermined, in a book professedly written against the principles and practices of some who had departed from it.

"But, so it hath happened, this right rev. bishop, in his extreme opposition to certain unwarrantable pretensions to extravagant degrees of church power, seems to have been so far transported beyond his temper and his argument, as not only to condemn the abuse, but even to deny the use, and to destroy the being of those powers, without which the Church, as a society, cannot subsist, and by which our national constitution, next under Christ, is chiefly supported.

"Under these apprehensions, we could not but hold ourselves obliged to represent our own sense, with that of our brethren of the clergy, to your lordships, and to submit the whole to your much weightier judgment, which we do, as with the most unfeigned sorrow for the unhappy occasion, and all becoming deference to our superiors, so with the most sincere and disinterested zeal, and with no other view in the world, but to give check to the propagation of these erroneous opinions; so destructive of all government and discipline in the Church, and so derogatory to the regal supremacy and legislative authority, as we presume may have been sufficiently evinced. Of which our honest and loyal intentions, we doubt not but your lordships in your known goodness will favourably apprise his Majesty, if it shall be thought needful or expedient, in order to set this matter, together with our proceedings thereupon, in a true and proper light.

"We are by no means insensible, that there are divers other offensive passages, in the sermon and book above mentioned, which we for the present omit, as not falling so directly under the two heads proposed: nor are we ignorant, that several offensive books have of late time been published by other writers, whose confidence doth loudly call for the animadversions of the synod; to which also we shall be ready to contribute our endeavours. But we apprehended this to be a case very singular and extraordinary, such as deserved a separate consideration, that a bishop of this Church should, in his writings, make void, and set at nought those very powers, with which he himself is invested; and which, by virtue of his office, he is bound to exercise; in particular, as often as he confers holy orders, institutes to any ecclesiastical benefice, or inflicts spiritual censures. Nor were we less apprehensive, that the eminence of his lordship's station and character, as it aggravates the scandal, would also help to spread the ill influence, both further and faster, under that colour of argument, with which he endeavours to cover these his pernicious tenets.

"If your grace and your lordships, after having maturely weighed the premises, shall find just cause for the complaints, which have given rise to this representation, we rest assured, that in your godly zeal and great wisdom, you will not fail to enter upon some speedy and effectual method, to vindicate the honour of God and religion, that hath been so deeply wounded; to assert the prerogative given to all godly princes in holy scripture, that hath been so manifestly invaded; and re-settle those weak and wavering minds, which may have been ensnared or perplexed by any of the unsound doctrines taught and published by the right rev. bishop. Which your lordships' pious counsels and endeavours will be attended with the united prayers of us, our brethren whom we represent, and of all good christian people."

Bishop Hoadly, in his answer to the above representation having warned the reader not to look upon it as ever approved of by the lower house, so as to be made the act of the body; the prolocutor (Dr. G. Stanhope) published the following narrative of what passed upon this occasion in the lower house, which is especially interesting as recording the last proceedings of convocation:—

"As soon as the chairman of the committee appointed to draw that representation, had read over the report, the question, as is usual, was put from the chair, whether the house would receive that report. To which, when it had been answered in the affirmative, a second question was put, whether the house thought fit to have that report entered upon their books. To this again it was answered in the affirmative. Hereupon a reverend member made a motion, That, since those two questions had been agreed to, without any appearance of dissent, he desired the minute might express, that this report was received by, and entered upon the books of the lower house, *nemine contradicente*. A reverend dean interposed; that he hoped that motion and vote were not meant to preclude any further debate upon the matters contained in that report. It was answered, by several members of the house at once, No, No: that the question had been put with no such intention. And it was added from the chair, 'That receiving and approving were different things; that this, like all other reports, should be debated paragraph by paragraph, as the house should have opportunity.'

"Now according to the orders and usages of our body, it was necessary to discharge the committee of that paper, and the proper way of preserving it, as a report received, was by entering it upon our books. So, upon that single objector sitting down, and acquiescing in the answer then given, I ordered the entry, and the actuary made it accordingly.

"By this time, the actuary of the upper house was come to the door of ours, who being hereupon immediately called in, summoned me, with the whole

house, to attend his grace, and my lords the bishops, in the Jerusalem Chamber. I carried up, in my hand, the call of the house, ordered the day before, with a list of the vacancies by death or promotion, and made a tender of it. But his grace, not thinking fit to receive it at that time, commanded his attorney forthwith to read the royal writ, in our presence; whereby we stood prorogued from that day, to Friday, 8th Nov. following."\*

It appears from the foregoing account that the representation was never presented to the upper house, nor even discussed in the lower; such proceedings being prevented by the order to prorogue the convocation. Such was the importance attached to the attempt to expose the tenets of Bishop Hoadly, that it was deemed requisite to crush it at once. Knowing the dangerous tendency of Dr. Hoadly's doctrines, which has been fully shown in the celebrated letters addressed to him by William Law, one can scarcely help wondering how such an assembly, engaged in such a work, could have been so harshly treated. It must, to say the best of it, have originated in an ignorance of the bishop's doctrines, or in an undue fear of the creation of a schism in the Church; and perhaps the prorogation in 1717 was only the act of the minister of the day. Dr. Hoadly had recently been made a bishop, and the objectionable sermon had been published by the king's command. There was also a want of cordiality at this period between the two houses of convocation, owing partly to a difference in political feeling, and partly to undecided questions as to their respective rights, which probably prevented any attempt of the upper house to mediate on this occasion between the lower house and the Crown; and, indeed, in the above representation the lower house had exercised the power of originating measures, which power the upper house maintained belonged to the bishops alone. In a letter from Queen Anne to the archbishop, dated 12th of December, 1710, the queen is made to express her confidence, that "our intentions will not be frustrated by any unreasonable disputes between the two houses, about unnecessary *forms and methods* of proceeding: we earnestly recommend that such disputes may cease, and are determined to do all that in us lies to compose and extinguish them."

It may be proper here to observe, that in this country the inferior clergy are possessed of certain privileges, by which, when assembled in convocation, they are placed in a less manifestly subordinate relation to their superiors than is usual under episcopal government. "The greatest power," says Bishop Gibson,† "enjoyed by the English clergy in a provincial synod, beyond the presbyters of other nations, is a negative upon the metropolitan and bishops, none of whose resolutions, either in part or in whole, can be passed into synodical acts without the previous approbation of the inferior clergy." An instance of the exercise of this right occurred in 1712, when the lower house declined to take into consideration a paper, sent down to them by the upper house, relating to the validity of lay baptism.

It is not difficult to conceive how the possession of such a privilege

\* The prolocutor's answer to a letter, entitled the Report Vindicated from Misreports.—Pp. 40—42.

† Synodus Anglicana, ch. xv. p. 172.

might create a disposition on the part of the lower house to advance further claims, especially after the records of the synods, held at various times in this country, which would have afforded the most satisfactory means of determining any question of right between the two houses, had been, with slight exception, irrecoverably lost in the fire of London. The inference drawn by Bishop Gibson\* from an examination of the records preserved, is as follows :—

“ In perusing these acts, both of the upper and lower house, the reader will observe all along, how the synodical business is marked out by the metropolitan and bishops, as governors of the Church ; and so much of it considered, debated, and prepared by the inferior clergy, as their lordships from time to time have recommended to their care : That the presbyters of former times have ever received and pursued those directions with the utmost readiness, and then taken care to offer their applications and reports with all the marks of duty and humility : That, therefore, the public concerns of our Church have, in English convocations, been transacted by rules and methods purely ecclesiastical, that is, by a synod consisting of metropolitan, bishops, and presbyters, all contributing their endeavours towards the same common end, and within the bounds assigned by antiquity to their respective orders and degrees in the church of Christ : That, however, the bishops and presbyters have their separate places of debate, and may not (under that general appearance) be unlike the two houses of parliament ; yet, as to their independence in acting, or any degrees of it, there is no such resemblance as has been pretended between the proceedings of parliament and convocation : That, on the contrary, the chief part of the prolocutor’s business, is to convey to the presbyters the pleasure of their metropolitan and bishops, and to represent to their lordships the answers, opinions, and petitions of the lower house ; and so for ever to prevent the independence of the clergy, and to preserve the original union of the synod, as to the matter, method, order, tendency, and progress of the debates.”

After illustrating the above view by extracts from the records preserved, the writer proceeds : †—

“ Thus far we have seen the clergy in convocation debating, preparing, and returning matters immediately recommended to their care by the president and bishops, and considered in the *manner* and to the *purposes* directed by their lordships.

“ Our next business is to show the rights to which the clergy are entitled by the constant practice of convocation, and the regard that upon the same ground is due from my lords the bishops, to their application and advice ; with the interest they have in the *final issue* of all synodical acts.

“ These, I think, come under the four following heads ; viz. their right,

“ 1. To present their own and the Church’s grievances, to the president and bishops.

“ 2. To offer to their lordships their petitions of any other kind.

“ 3. To be with them as a part of the judicature, upon persons convened and examined in convocation.

“ 4. To dissent finally from any matter, so as to hinder its passing into a synodical act.”

Such is the opinion of a writer, whom Dr. Brett describes as one of “ those gentlemen who are most moderate in their pretensions.” It, however, assigns privileges to the inferior clergy in convocation, greater than which would hardly be consistent with the catholic subordination of presbyters to their bishops :—indeed, the privilege of the lower house having a veto on the proceedings of the upper, seems

\* Synodus Anglicana, Preface, p. x.

† P. 116.

scarcely reconcilable with the episcopal government, unless on account of the size of the dioceses, and the Crown's prerogative in the choice of bishops. But great as these privileges are, they do not prove any analogy between the proceedings of the two houses of parliament, and the two houses of convocation. That the inferior clergy should ever stand in such a relation to the superior, as the house of commons to the house of lords, would be contrary to the first principles of episcopal government, and the pretension can only be accounted for by the peculiar circumstances of the country. It must be remembered, that soon after William III. ascended the throne, nine bishops had been deposed, and this by a prince who had just ceased to be a presbyterian. During the first two years of his reign, fifteen new bishops had been made; so that the bishops, it might be said, were but the tools of the government. "In truth, the lower house found, or thought they found," observes a writer in the *British Magazine*,\* "that their obedience as presbyters to bishops was to be made use of in order to betray and destroy the Church; they were in a net from which they could not disentangle themselves, and having lately had their bishop's sanction to the doctrine, that in extreme cases, it was lawful to renounce the Lord's anointed, and his heirs after him, they were tempted to believe that on similar grounds, and much more in a case of conscience, it was religious to engage in a systematic opposition to the successors of the apostles."

"The great bulk of the clergy," remarks Mr. Gladstone, in his recent work, † "were unfavourable to the exclusion of James II., or at least, of his posterity from the throne. They did not conceive themselves authorized to take any step with respect to his unlawful designs and commands, beyond a purely defensive refusal of obedience, or, as it has been denominated, passive resistance. The natural effect was this; that the idea of strong church principles, of which the clergy were, of course, the hereditary and appointed defenders, came, when the Revolution had taken full effect, to be associated in the minds of the ruling powers, and of the influential portions of the nation, with disaffection to the existing order of things: and, consequently, so far fell into disrepute together with that disaffection."

"The bishoprics and posts of distinction were naturally filled from the ranks of that portion of the clergy, who were friendly to the claims of the reigning family, and who formed but a very small minority of the body; who were also generally lukewarm in the support of church principles. We must consider the operation of this cause in more ways than one. In the first place, the current of temporal inducements, which we must expect to discover running with more or less of strength in every system, set entirely against those views of the Church, which had so eminently distinguished the preceding century. Further: discipline in the Church, and particularly over the clergy, could only be maintained either by a severe administration, or by a general congeniality between the bishops and the inferior orders. But congeniality there was none; and severity was foreign to the genius of the new system; therefore relaxation, the only remaining alternative, was the prevailing consequence. And thus it also happened, lastly, that each order of the clergy was placed, in convocation, in a false position; the bishops, who were generally friendly to the Revolution, and to a less strict tone of church principle, were called upon to become, from their position, the ordinary defenders of episcopal rights against the lower

\* Vol. vii. p. 35.

† Church Principles, ch. vii. pp. 412, &c.



house, and thus gave a new tone, to the manner of that defence : while the members of this latter body, who ought, from their general views of church polity, to have held such rights with the greatest tenacity, and placed them on a very high ground, had a separate and transverse interest, in respect of their political bias, which induced them, in some measure, to aim at working out a sort of parliamentary relation to their ecclesiastical superiors, resembling that of the House of Commons to the House of Lords."

But this state of things has long ceased to exist, and it is most improbable that such a dissension should ever recur, arising as it did from a new upper house being grafted by a new king on an old clergy. A recurrence to first principles, and to the primitive practice of the Church, has also done much of late towards placing the relation of bishops and presbyters in a more correct light. We should never now dream of such an ecclesiastical relation between the two houses of convocation, as at present subsists between the two houses of parliament ; for there is an original, unalterable subordination of presbyters to bishops antecedent to the being of parliaments and all our municipal laws. Presbyters assembled in convocation must act suitably to that subordination ; whereas, there is no such original subordination between peers and commons. Even those who are swayed by expediency, would be deterred from arrogant claims on the part of the lower house, seeing that such claims constituted one cause for silencing convocation. All persons, moreover, are sensible of the importance of manifestation, on the part of our Church, of that unity and power which she has received from her Divine Head, and can most effectively exhibit through her assembled bishops and clergy. "When," says Mr. Gladstone,\* "the meetings of the convocation were finally suspended by the act of the minister of the day, the Church lost the last visible representation of her intrinsic unity and power ; and has remained from that time debarred of the exercise of her proper legislative functions, dependent upon expedients unsafe in principle, and only under the most advantageous circumstances tolerable in practice ; while the hands of her rulers, when acting individually in their executive capacity, have been extremely weakened by the fact that they have appeared, for the most part, as if they had no other and higher character than that of great officers of state for ecclesiastical purposes."

The bishops, it is true, may have an easy opportunity of meeting and conferring together every year during the session of parliament, but such accidental conferences fall short of a holy synod of prelates and clergy.

In the foregoing remarks we have reminded our readers, that the commission which the clergy have received individually for the government and oversight of the Church, empowers them, after the example of the apostles, to act for these purposes when assembled in councils ; that the summoning of convocation with every new parliament, is an acknowledgment by the State of the right of the clergy to be so assembled ; that so far as the State is concerned, this right is founded on custom, which custom likewise requires that when assembled, they should be permitted to act ; that the act of submission whereby convocation to a certain extent surrendered this right, was

\* Church Principles, ch. vii. p. 446.



confined to the reign of Henry VIII., though its provisions are still enforced under the act of parliament passed for its ratification ; that the clergy, in subsequently waiving the privilege of taxing themselves, neither rendered their deliberations in convocation unnecessary, nor their interference uninfluential ; that in 1717, when the lower house was arbitrarily silenced by the Crown, there was a want of accordance between the two houses of convocation, which prevented the upper house from interposing as mediators ; that such dissension mainly arose out of political circumstances which have long ceased ; and that the circumstances of the times demand, and are at the same time, in many respects, favourable to the revival of convocation.

Without entering now upon the many reasons for desiring that convocation should be restored to its rights, I will conclude with a few observations upon the means whereby this might be obtained. The obvious course seems to be, that the Church should in the first instance avail herself of the opportunity which seems to be afforded her as often as convocation is summoned. Though convocation is not at liberty to constitute canons, without the royal license, there seems no penalty to restrain it from addressing the Crown, on behalf of religion, especially for the redress of grievances. Such an address seems, therefore, to be the first measure for the recovery of its rights. The justice of the claim and the request of such a body must have very great weight. It is allowed, also, that alterations are required in our ecclesiastical laws, and that there are defects in the present discipline of the Church which require to be amended. Reason and precedent, however, prohibit any claim of the parliament to interfere in such matters, unless, possibly, in adding the civil sanction to the act of the clergy. The Crown has acknowledged, that it belongs to convocation to deliberate on these subjects. The House of Commons made a similar acknowledgment after the accession of William and Mary, when an Act of Comprehension and a revised Liturgy were proposed to parliament, without having been prepared by ecclesiastical commission, or submitted to convocation ; for as soon as the bill came to the Commons, that house, instead of entering upon its discussion, voted an address to their Majesties, "that they would be graciously pleased to confer with their convocation," which course was thereupon adopted. After such acknowledgments on the part of the Crown and parliament, the Church would surely be wanting to herself if she neglected to seek for the restoration of her rights, by such means as she is still at liberty to use. And if there be any difficulty, on her part, owing to a want of agreement concerning the respective rights of the upper and lower houses of convocation, it is the bounden duty of her members to endeavour to remove such an obstacle by honestly and carefully ascertaining those rights, and submitting to act within the proper limits. If, as seems undeniable, the inferior clergy at the beginning of the last century raised their claims too high, it will follow that they are the party by whom concession should be first made, especially as the bishops in Queen Anne's reign offered terms of accommodation, which the lower house rejected. It is true, that any arrangement of this kind could only be *formally* made when the two houses of convocation are assembled ; but it can scarcely admit of doubt, that if the

clergy, as individuals, made themselves thoroughly acquainted with the subject in the first instance, there would be little difficulty in effecting a final settlement through their representatives in convocation.\*

If, after a due use of such means, the liberty to act in convocation should still be refused, though required by the exigencies of the Church, it must then be considered whether, since convocation fulfils not the functions of an ecclesiastical synod, it be not necessary to fall back upon the essential rights and duties of the Church, in resuming those canonical meetings, which have only been suspended to promote the just harmony of Church and State. For if the Church have a divine right to hold ecclesiastical synods, that right, as Dr. Brett has observed, can never be lost, though it may be oppressed, and so far taken away by the civil power, that the Church shall not be permitted the exercise of it without persecution. The Church will respect her temporal head, and yield to Cæsar the things that are Cæsar's; but neither the fear of persecution, nor the opposition of adversaries, nor apathy in her own ranks, will justify the surrender of any rights or privileges which she has received from her divine Founder. She will never lose sight of the promise of ever-present help, nor forget, that He who is with her is stronger than all that can be against her; and that, although, as regards a large portion of her members, she be now as the valley that was full of bones, if his breath but come into them, they will live, and stand upon their feet, an exceeding great army. "Alas! when man is to influence man in order to bring about such mighty changes as these, the work goes on but slowly. 'Tis hard to unite in any common measures all the several little sects and parties into which a nation is crumbled; their interfering interests, passions, and prejudices, will obstruct the best laid design: what it gains in one place, it will lose in another; and never, but by the intervention of a superior power, succeed universally. But when God once comes into such a work, it ripens apace; all obstructions presently cease, all difficulties vanish. As the tops of corn bend this way, or that, before the wind; so are the various minds of the multitude swayed and inclined by the inward breathings of his Spirit."†

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\* It is gratifying to find, that at the recent diocesan convocation held at Exeter for choosing proctors to represent the diocese in the lower house of convocation, a reverend prebendary brought before the clergy the present state of our ecclesiastical system, and the tyranny exerted over the Church by silencing her voice in convocation, and embodied the main points of his address in a petition. A paragraph has since appeared in the *Standard*, copied from a county paper, stating that upon the convocation assembling at the commencement of the present session of parliament to consider the queen's speech, and form an address upon it, the address was amended in the lower house by a proposition, the purport of which was that grave matters, deeply affecting the interests of the Church, were now frequently in agitation, and that, therefore, the clergy assembled in convocation expressed the hope that the time might come when her Majesty may be advised to permit convocation to meet for deliberation. It is further stated that the amendment passed unanimously through the lower house, and was adopted by the prelates in the upper house. It appears by the *Ecclesiastical Gazette*, that on Tuesday, Sept. 21, the meeting of the convocation was adjourned in the *Jerusalem chamber* until the re-assembling of parliament after the Christmas vacation, at which time her Majesty will receive the address of both houses of convocation upon the throne.

† *Atterbury's Sermons*, vol. i. Sermon vii. p. 270.

## ECCLESIASTICAL STATE OF SPAIN.

THE following documents are translated from the "Ami de la Religion," in which they lately appeared. They present us with a view of the ecclesiastical condition of the Peninsula, so interesting and important, that we think it well to say a few words on it, before presenting them to our readers. It seems to us, then, that while the theory of the State in relation to the Church is receiving so much investigation, people are overlooking the history of that relation which would exceedingly tend to illustrate the former. When that history is studied, we think a perception like this will dawn upon the mind—that there was a period when all existing European states were ill-defined and faintly developed; and that in proportion as they rose into distinct and vigorous existence, was a necessity created for their one day in part changing their relations with the Church. How this was to be done, whether well or ill, remained to be manifested in each several case. In England the Church herself gladly led the way; she cheerfully removed the hindrance she had formerly imposed on the free integral acting of the State; and the consequence has been that the State has been thereby glorified, and has, more or less, felt the grandeur of a christian calling. Therefore, too, though the ecclesiastical character with which it has been invested may sometimes prove a clog on the Church, the true principles of their union continue undisturbed in essentials. In Romish countries the case has been different. There the Church was determined to teach the State that it was, and could not be ecclesiastical, and she has met her reward. The State has willingly learnt the lesson;—is quite contented to believe it has no religious calling; but, feeling the necessity of unimpeded action in itself, finds no means of securing such action save by tyrannizing over the Church. Accordingly, the progress of the State in popish Europe seems to be towards "the abomination that maketh desolate." Such at least is the impression we have received of it in more countries than one—an impression which the following documents prove, we think, to be just in regard to unhappy Spain.

*Allocation of our most holy Lord Gregory XVI., by divine providence,  
Pope, held in secret Consistory, March 1st, 1841.*

VENERABLE BRETHREN,

It is now five years since we deplored in the midst of you the afflicted condition of religion in Spain: we complained of several decrees passed there against the rights of the church, and we wished that our words be made public, in order to recall, as far as lay in our power, the government of Madrid to better counsels; or at least that there should exist some solemn document of the protest of this apostolic see against all that was done. We have since abstained from all public and severe reclamation, not that the church of Spain had ceased to be afflicted by fresh injuries, but because we saw the just complaints of our venerable brethren, the prelates of that kingdom, had from time to

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time been attended with some success; on this account we have on our side endeavoured to defend the cause of the church by certain mild methods, buoyed up by the hope that in process of time, by the aid of our long-suffering, some easier way would at length be opened to heal the wounds of Israel, and to establish the affairs of religion, if not in their ancient splendour, at least in a decent condition. But the reverse of what we promised to ourselves has taken place, venerable brethren. The government of Madrid, since the submission of those provinces which had not previously acknowledged it, seems to have been emboldened by its tranquil condition to trample on the sacred rights of the churches of Spain, and of this apostolic see. To this effect was the order lately given to the secular magistrates to watch rigorously the execution of those decrees which, since the year 1835, prohibited the bishops conferring holy orders, except in some rare cases.\* It was declared by another decree † that the other precedents relative to the seizure of nearly all the monasteries and their property, were to extend even to those which had been preserved till then in the newly reduced provinces. Even the sacred edifices were not spared, inasmuch as by another decree‡ directions have been given to proceed without delay to the public sale of the churches annexed to monasteries, with the exception of those where the divine office was still celebrated; a thing which can scarcely take place, inasmuch as the churches themselves have been despoiled of all their revenues at the same time with the monasteries. To this decree has just been added that decree recently published in order to be submitted forthwith to the sanction of the cortes,§ a decree by which the clergy, who had been already deprived of a very great portion of their revenues, find themselves now deprived of the whole of the church property, reduced like the monks to the condition of mercenaries, and obliged to subsist on a precarious stipend promised by the government.

But the light in which the government regards the clergy may further appear from the edict || lately published, permitting those individuals who had been exiled on account of the part they had taken in the civil war, to return to their country. From the benefits of this enactment the clergy are to a man excepted! And yet it is confessed that many of them, distinguished for their knowledge and their virtue, were expelled from Spain, not because they sided with either party in the struggle, but because they valiantly defended the cause of the church against the attempts of the government.

But, we say it with grief, there exists a small portion of the priesthood in Spain, which has conciliated to itself the favour of government: those, forsooth, who, forgetting their order and their office, have not hesitated to conspire with the government in oppressing the church; or who, at its nod, administer those dioceses whose bishops are deceased, or have been driven into exile. Among these was a presbyter of the metropolitan chapter of Seville, who had been long since nominated by the government bishop of Malaga, and at the will of the same elected vicar capitular. When, in consequence of certain wicked doctrines, which appeared in his public discourses or writings, he had fallen into grave suspicion of heresy, he was brought by the same chapter of Malaga before the court of the archbishop of Seville; and indeed, at first, the government assenting to the plaint of this court, he was committed to Seville. But, having subsequently appealed to the secular courts, he found so much favour, not with them only, but with the supreme government, that he was removed from the said ecclesiastical court, under pretence of violence being offered him, and of incompetent jurisdiction, and restored to the government of the church of Malaga: the same decree having appended to it the almost derisory clause, that nothing was to be hereby considered as prejudged respecting the principal charge of heresy. Against this dreadful violation of sacred jurisdiction in a matter purely doctrinal, our beloved son, Joseph

\* Decree, December 10, 1840.

† December 9, 1840.

‡ November 30, 1840.

§ December 6 and 13, 1840.

|| January 21, 1841.

Ramirez de Arellano, vicegerent of our nunciature in Spain in spirituals, reclaimed in letters addressed to the government, on the 20th November, as he had also reclaimed by other letters, bearing date the 5th and 17th days of the same month, on account of some judges of the same court of nunciature or ecclesiastical Rota having been suspended from their office by a lay magistrate of the city; as well as on account of our venerable brother, the bishop of Caeres, and several of the clergy, who were harassed, expelled, or deprived of their functions, and others thrust into their places by the violence of the secular magistrates; and also on account of the new circumscription of the parishes of Madrid, by a power which the lay authority thought proper to usurp. But so far was the government, venerable brethren, from giving up its invasion of the rights of the church, that on the other hand, irritated by these same reclamations, and especially by the last, relating to the presbyter of Seville, it proceeded to direct its fury against our nuncio. You are already acquainted, by several public announcements, with this affair, the documents regarding it having been also published by the government itself; it is only necessary, therefore, to reprobate it here in a few words. When the heads of the government received this reclamation, they asked for the judgment of the supreme court on the whole affair, and they signified, in the mean time, to the nuncio, Ramirez, that he should during this period abstain from all communication with them. Then, towards the end of December, according to the finding of the court, they decreed that the same, our beloved son Joseph Ramirez, should cease from his office of vicegerent of the functions of our nuncio, and that the apostolic court of the Rota should equally cease. Finally, that the same supreme court consider, as soon as possible, by a new consultation, as to the process to be adopted by Spanish citizens for the prosecution of those causes of which the Rota had hitherto taken cognizance; as well as for obtaining hereafter the graces conceded by the nunciature, without the necessity of having recourse to Rome for the same; finally, that the same Ramirez, as guilty of having wounded the dignity of the government by unjust, disobedient, and unpermitted reclamations, be mulcted by the seizure of all revenues whatsoever accruing to him either from the treasury or the church, and be immediately conducted beyond the Spanish frontier. The whole was executed as decreed, by a military force, and a detailed statement of the whole affair, published on the 1st of January, as we have said, by the government itself, has afflicted the hearts of good catholics.

We deem it needless here to touch on those things which are found in this sentence or consultation of the supreme court, approved by the government, to have been rashly affirmed against the rights of the church. But it is manifest from it, that the tribunal and the heads of the government acted with the greater severity against our beloved son Ramirez, with the view of deterring others from similar reclamations; and from this you plainly perceive, venerable brethren, what may be the future condition of the church in the kingdom of Spain, if it is not even permitted to reclaim, by letters addressed to the government, against those things which are repeatedly being attempted against the rights of the church. But woe be to us, if in such a commotion of holy things, and such oppression of ecclesiastical liberty, we do not oppose a wall to protect the house of Israel, but continue to confine our lamentations to secret complaints. We are, moreover, urged by the zeal of paternal charity towards the catholic nation of the Spaniards, (which has so well deserved of the church, and of this our holy see,) whose religion is in peril from the aforesaid confusion in her ecclesiastical affairs.

We raise, then, a second time, our apostolic voice in this assembly, venerable brethren, and calling heaven and earth to witness all that has been done, and all that is still doing unto this day in Spain against the rights of the church, we proclaim aloud our solemn reclamations. We complain especially of the pretensions of laymen to pronounce on questions which concern the doctrines of that faith, which, according to the order of Jesus Christ, the Lord of lords, and King of kings, was announced in Spain from the time of the apostles, in defiance of the opposition of the powers of the world, and which zealous

pastors, under the authority and direction of the Apostolic See, have spread and defended with courage in the midst of all vicissitudes, and have preserved pure up to this day. We complain of the injury done to the dignity of our supreme apostolate, in the person of our nuncio, and in the conduct held with regard to the court of the Rota, established in this country by the grace of the Holy See, in order to judge ecclesiastical causes, for which they had an appeal to the see of Peter, a right of appeal inherent in the primacy of Roman pontiffs, which they have exercised in Spain since the first ages of the church,\* and which they have sometimes, in particular cases, delegated to the legates whom they sent to Spain.† We complain of the violence which has snatched from their flocks many of our venerable brethren, whom the Holy Spirit had established to rule the church of God, and which has often prevented their vicars from exercising the power confided to them;—of the means which had been employed for inducing or openly compelling the canons of the vacant churches to confer the functions of vicar-general on the person chosen by the government, contrary to the prescriptions of the second council of Lyons,‡ confirmed subsequently by other constitutions, and by the still recent and well-known letters of our predecessor Pius VII. We complain of the expulsion of the Religious from their monasteries, where they had retired to follow the counsels of evangelical perfection; and of the vexations of all kinds, to which the secular clergy is equally exposed, and whereby they are disquieted and troubled, in the exercise of their sacred ministry. We complain of the usurpation of the greater part of the patrimony of the church, as if that patrimony belonged to the nation; and that the stainless spouse of the Saviour had not of right natural and divine, the faculty of acquiring and of possessing temporal goods; as if one ought to blame, as usurpers of the rights of others, our ancestors who possessed these goods under pagan princes, and who, when these same rights had been wrested from the church by the edicts of these princes, received restitution from the emperors their successors, as the acquittal of a debt of justice. We complain of the decrees and of the other acts where no account is made of the immunities of the church, and of ecclesiastical persons, established by the order of God and by canonical sanctions;§ and where, with detestable audacity, men have invaded that sacred authority in matters of religion, which the church has inherited full and entire from its divine Founder, to exercise it with all liberty in spite of the resistance of secular princes. We complain of the profanation of the temples of the Lord, of the holy images, of the sacred objects, even of those which serve for the tremendous sacrifice, applied to other usages. We complain, in fine, of the propagation in the catholic kingdom, often with the knowledge of the magistrates, of licentious and impious books; of the liberty accorded to preachers of heretical doctrines, which corrupt the faith of the simple; of the unpunished and always increasing license which permits the wicked to turn into derision the sacred functions of public worship, who disturb it with blasphemies, and even sully it with the blood of priests.

Therefore, charged by God himself with the care of all the churches, in virtue of our apostolic authority, we reject all that has been decreed, done, or undertaken, of what kind soever, by the government of Madrid, or by any inferior magistrates, against the rights of the church; and, in virtue of the same authority, we cancel, abrogate, and entirely annul, the decrees with all their

\* So St. Stephen, Pope, received the appeal of Basilis of Astorga, and of Martial of Merida, of which St. Cyprian speaks. Epist. 68, ed. Baluz and Maurin.

† As in the case of a certain presbyter and two bishops, of which mention is made in the 45th Epist. of Gregory the Great, book xiii., ad Johannem Defensorem.

‡ According to the Imperial Constitution of Constantine and Licinius, in Eusebius's Ecclesiastical History, chap. 5, and in Lactantius or Lucius Cæcilius, de mortib. persecutor. chap. 48. See also the Constitution of Constantine in his Life by Eusebius, book ii. chap. 39.

§ Council of Trent, Sess. 25, c. 20, de Reform.



consequences; we declare them both for the past and future, null and of none effect; we supplicate and conjure in the Lord all such as are the authors, and who glory in the name of sons of the Catholic Church, to open at length their eyes to the wounds inflicted on their most beneficent mother; to remember the censures and spiritual penalties which the Apostolic Constitutions, and the decrees of the ecumenical councils, decree against the invaders of the rights of the church, as incurred *ipso facto*, and so let each take pity on his own soul bound by these invisible chains;\* let them reflect that the severest judgment is reserved for the rulers;† let them seriously consider what an awful prejudice of the future judgment it is to have sinned in such a manner as causes them to be cut off from the communion of prayers and public worship, and all holy intercourse.‡

Meanwhile we give our lively congratulations in the Lord to our venerable brethren, the archbishops and bishops of Spain, for the pastoral zeal with which they have nearly all, whether they continue to reside in their dioceses, or have been compelled to leave them, defended, as far as lay in their power, the cause of the church, and have not ceased, either by their voice or writings, by themselves, or by others, to remind their flocks of the duties imposed on them, and to warn them of the perils to which religion is exposed. We also feel bound to commend the rest of the faithful clergy who have concurred in the same object, to the utmost of their power; in like manner we commend also the Catholic people, the immense majority of whom have persevered in their ancient respect for the bishops and pastors canonically instituted. This it is which gives us the firm hope that the Lord, rich in mercy, will cast a compassionate eye on this his vine.

As to yourselves, venerable brethren, continue, as you have hitherto done, to offer with us to God, through Jesus Christ our Saviour, fervent prayers and supplications, and to invoke the benevolent intervention of the Immaculate Virgin, mother of God, patroness of Spain; as also the blessed inhabitants of heaven who once lived in that region, to the end that as they formerly sanctified and illustrated their country by their virtues, by their doctrine, and even by their blood shed for the faith, they may now take it under their protection, and, by their pious intercession with the Lord, obtain for their fellow citizens mercy and grace to help in time of need, and efficaciously turn from us all the dangers and calamities with which we are menaced.

THE following is the text of a bill on the *Reform and Regulation* of the Spanish Clergy, drawn up by the deputy Caballero, read the 28th of May to the cortes, and submitted to a commission for examination.

Title 1st.—The clergy of the Peninsula and adjacent isles are to consist of a primate, archbishops, and bishops; and of dignitaries, canons and assistant chaplains; of parochial curates and their vicars; of rectors, professors, and students of seminaries.—The nation acknowledges no other patronage (authority) for the nomination to bishoprics, prebends, and ecclesiastical benefices, but such as appertains to the crown, representing the nation.—The government will provide the churches with pastors within the term prescribed by the canons and laws.—The bishops, at the time of their consecration and of their profession of faith, will have to take but one oath—that of observing, and causing to be observed, the constitution, the laws of the monarchy, and obedience to the constitutional king.—The bishops will make use of all their apostolical authority, in their respective dioceses, to grant absolutions and dispensations; but, in the case of matrimonial dispensations, they can only proceed in virtue of the authorization and consent of the government.—Ecclesiastics will be subject to the common law, unless

\* St. Gregory Nyssen oratio contra eos qui castig. ægre ferunt, tom. 3. Works, ed. Morelli, p. 314.

† Wisdom vii. 6.

‡ Tertullian's Apology, chap. 39.



where a cause purely ecclesiastical renders them amenable to the bishop.—The courts of the nunciature, the military orders, the apostolic and royal tribunal of the *Escusado*, &c., are suppressed.—The holidays of obligation retained, are:—The Sundays throughout the year, the first day of Easter, and Christmas; the Circumcision, the Epiphany, the Ascension, Corpus Christi, the Assumption, and All-Saints' day.

Title 2d.—The territory of the Peninsula and adjacent isles is divided into as many dioceses as there are civil provinces. The three Basque Provinces, however, are to form but one bishopric. There will be eight metropolitan, and thirty-nine suffragan sees. Madrid will have the rank of Primate see. This second title suppresses a great number of bishoprics, and transfers the greater part of the remainder to the new cities. It suppresses also all the collegiate churches, magisteries, priories, abbeys, chapels royal, and chapters, which are not included in the forty-seven intended for the new bishoprics.

Title 3d relates to the *personnel* of the clergy, which will be reduced to such a degree, that a considerable number of priests will be without employment. In each diocese there will be a seminary under the immediate inspection of the bishop, but dependent on the supreme government, which will furnish the rules and plans for instruction, and for economical order.

The 4th Title fixes the stipends of the clergy of every degree, and terminates with this article:—"From the date of the publication of this law, all the possessions of the secular clergy, declared *national* by the cortes, will be put up to sale, as have been those of the regular clergy."

The *Catholique* of Madrid has paralleled each article of the bill of Caballero with a decree of the National Assembly of France, with another of the English Parliament, and with some despotic maxims of the reformers. It has thus made appear the schismatic spirit which has presided over the work of the Spanish deputy.—They write from Saragossa, the 22d of June:—

"The canons of the city have addressed to Don Manuel la Rica, the intruded administrator, a declaration setting forth, that they recognise no other authority but that of their archbishop, now in exile at Bordeaux, and that they will obey no orders which do not emanate from this venerable prelate. Don Manuel la Rica has communicated this declaration to the judge of *first instance*, who ordered proceedings to be taken against the canons forthwith. He had three of those who had signed the declaration arrested and confined in the citadel."

In the sitting of July 10, the cortes heard the report of the commission charged with the examination of the law respecting the funds for the support of public worship and the clergy. The commission applauded the principles of justice and good administration on which the government relied for paying the clergy, and stipulating the amount which the nation would expend in honour of God! the government, on its part, admit the modifications that the commissioners have judged fit to introduce.

To the support of public worship and of the clergy, to the keeping up and repairs of parish churches, to a crowd of other charges are appropriated—1st, the surplice and altarage fees (*droits d'etole et d'autel*). 2d, a civil contribution, in compensation of which the government has taken possession of the property which produces two-thirds of this contribution. This property will be of no value to the government; it will be the prey of greedy speculators. Will those liable to contribution pay an additional tax? What of that? With principles of justice and good administration, was it not possible to leave this property in the hands of the clergy, who shared it with the poor, and even contributed part of it to the government? 3d, To augment the parochial endowments, there have been added the commemorations, pious works, anniversaries, and masses, which had been at the charge of the suppressed religious communities. It is true that the property assigned to these charges has been partly sold, and is partly in the treasury; but the treasury and purchasers, claiming to be the legitimate possessors, will not surrender the prey which has been given them by law; and that if the parochial clergy wishes to maintain its rights, it will have to set one

law against another. Thus the increase of funds is but an inexhaustible mine of litigation. Finally, for the support of public worship and the clergy, there have been appropriated the rents of those church livings which are enjoyed by those not in orders, although of the age required by the canons. This disposition exhibits in full light the *principles of justice* on which the government is supported; for it is nothing less than a robbery committed on the poor young men, who, arrived at the age for taking orders, find themselves thus arrested in their desires and their vocation by the prohibition to the bishops to confer orders. The repartition of the impost of seventy-five millions of reals, which completes the foregoing assignments, will be made by the provincial deputations: the civil authority will receive the funds, or take them in kind; the government will be authorized to dictate all measures which it may think fit. The same government will take dispositions to form new tariffs of surplice and altarage fees, in order to correct and prevent the abuses introduced into this branch; finally, it will collect all the statistical information possible relative to public worship and the clergy, and will present, as soon as possible, to the cortes a list of the names of all the clergy in the Peninsula and adjacent islands, indicating the charge of each, and the share of stipend coming to him according to the disposition of the new law.

"This legislative rule respecting the church, dictated by the civil authority," says the *Catholique*, "this exclusive interference, and the reform of the abuses introduced, all this presents itself, as if it were a mere commercial affair, a custom-house regulation. Add to this the lists of the names of the clergy, and the last vestige of ecclesiastical authority is seen to disappear. The commission which has just delivered the new law to the cortes looks upon itself as the legitimate and exclusive regulator of the discipline of the church; the ministers of religion will be registered; their number fixed by the civil power; they will receive the salary fixed thereby; and in the views and spirit of the commission, the form of worship will be that which is pleasing to this power, and in the form which it thinks fit.

"From all this, results the most complete secularization of the church, the most complete annihilation of its authority, and a forced march towards a civil constitution like that of the Church of England, and lately of the Church of France."

The deputies approved, after a short discussion, or rather after a simple reading, the project for the payment of the clergy of which we have given the heads.

No voice was raised in favour of the clergy, whom the law places at the mercy of the caprices of power, and throws into the most miserable and most precarious position. On the contrary, one deputy, M. Pascual, wished to cut off from this poor stipend the surplice fees, which "the people," he said, "paid with regret, and which are veritable simony, for, according to the gospel, spiritual graces ought to be dispensed gratuitously." He therefore exhorted the chamber to come to the aid of the spirit of the gospel, violated for so many ages. Another deputy, whose capacity for finance is attested by an empty treasury, M. Mendizabal, the ex-minister, a passionate admirer of poverty in others, wished to give the last blow to these *odious tithes*, a precious resource for the state, but which sheltered the clergy from poverty. "Gentlemen," said the financial orator, "the revolution of September has put into the hearts of all Spaniards the noble desire of the abolition of tithes, and of the 4 per Cents., which is a vestige of them; the deputy who would return to his constituents without having abolished this impost, would not be as well received by them as he might imagine; the deputies ought therefore to sacrifice their convictions, in order that it might be said at length that tithes no longer existed." M. Stern gave a like stroke of his club to the Colossus of ancient origin, but without any just title to existence. . . . .

There remained the second part of the work—the law relative to the sale of the possessions of the clergy. The chamber got through it with as much rapidity as the first.

## ON THE PROSPECTS OF THE CHURCH OF ENGLAND.

## No. II.

It is to be feared that the present lamentable extent of religious destitution arises very much from the apathy and the mistakes of the friends of the Church. During a considerable part of the forty years which have now elapsed, the Church and the Government saw the tide of population rising higher and higher around them, but they made no effort to meet the emergency. Even in 1801 the population, in many places, had totally outgrown the means of instruction afforded by the Church: two or three millions of people were probably beyond the reach of those means, but nothing was done—nothing was even proposed. Perhaps the excitement of war, and the dangers of the country generally, absorbed the attention of the Church, as well as of all other classes of the community. There was, however, no demand for additional clergy and churches. In 1809, Mr. Perceval, immediately after his appointment as prime minister, brought forward a measure for the *augmentation of small livings*. This measure had no reference whatever to the religious destitution of the country at large; it was intended merely to promote the comforts of the poorer clergy. The chancellor of the exchequer brought down to the House of Commons a message from his Majesty, to the effect that returns having been made of the number of livings under the value of £150 per annum, and those returns having shown that, notwithstanding the Act for Augmentation of Poor Livings, by means of the first-fruits and tenths, “the maintenance of the clergy, in divers parts of the kingdom, is still mean and insufficient, his Majesty has directed an abstract of those returns, as far as the same have been completed, to be laid before the House of Commons; and if the House of Commons can find any proper method of enabling his Majesty to accelerate the operation of the said act, it will be a great advantage to the public, and very acceptable to his Majesty.” The chancellor of the exchequer accordingly moved a grant of 100,000*l.* to the governors of Queen Anne’s bounty, to be laid out in the same manner as that fund, *i. e.* for the augmentation of small livings. Grants of the same amount continued to be made for several years for the same object; but there was no plan of church extension during all this time—no attempt was made, by the Church or the State, to provide instruction for the deserted millions around them.

When the war was at an end, the country began to reap the fruits of this inaction. Revolutionary movements, under the name of Radicalism, convulsed those districts which had been left unprovided with the means of religious instruction; and had not the most vigorous, and even arbitrary measures been instantly resorted to, England would have experienced the horrors of revolution in its worst form. Still the Church made no attempts to remedy the spiritual destitution of the country. It seemed to be the general opinion, that nothing ought to be done except by the State,—that the erection of churches by any system of *voluntary* contribution, was unworthy of the dignity of an established church, and that it would tend to place her on a level with dissent. The dissenters gladly availed themselves

of the opening afforded to them by the prevalence of such notions, and, while the Church was slumbering in dignified repose, they found the erection of meeting-houses a profitable speculation, and were doubling the number of their adherents. Large masses of the people of this country were forced to associate themselves with dissent, because no measures were taken by the Church to afford them the most ordinary means of spiritual instruction. As far as I can see, the same system of inaction would have still continued, had not a clergyman devoted his attention to the religious wants of the country, and brought the results before the public. The Rev. Richard Yates, in 1815, published a work, entitled, "*The Church in Danger*," containing the most fearful details of the deficiency in church accommodation. It appeared from his calculations that in London alone, *nine hundred and fifty-three thousand* people were left without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England which can only be formed by a sense of benefits conferred and received. Mr. Yates showed that, in many instances, parishes only provided with the usual amount of church accommodation, had received augmented populations to the extent of 40,000, 50,000, or 70,000 persons. On the whole, the amount of deficiency was shown to be truly appalling; and though I cannot think that the mode in which the inquiry was conducted was based on the true principle, or that its results were in all cases tenable, still the Church was most deeply indebted to Mr. Yates for his labours; and my only regret is, that such a task had been left to the zeal of a private individual, and that the heads of the Church had taken no steps even to ascertain the extent of her destitution.

The statements of Mr. Yates, and, perhaps, the insurrectionary movements of the preceding year, induced Lord Liverpool, in 1818, to procure a parliamentary grant of 1,000,000*l.* for the erection of churches. The chancellor of the exchequer, in proposing this grant, stated, that in London and its vicinity, 977,915 persons were without accommodation in the churches of the Establishment—that in the diocese of York there was a deficiency of 580,928 sittings—in that of Chester a deficiency of 1,040,006. A further grant of 500,000*l.* was made for the same purposes in 1824, but from that period to the present, the commissioners for church-building, who were appointed for the purpose of administering these funds, have received no further assistance from parliament.

The sum of 1,500,000*l.* is in itself undoubtedly a large one, and the Church had reason to feel grateful for so liberal a measure; but it is to be regretted, that no systematic inquiry was set on foot to ascertain the actual number of churches required, nor any attempts made to provide funds for the support of the necessary numbers of additional clergy. Had the former inquiry been made, it would probably have been ascertained that 2000 new churches, holding, on an average, 1000 people each, would have been not more than sufficient to meet the actual wants of the country at that time; that the erection of those churches would have amounted to 10,000,000*l.*; and that the population was yearly increasing at a rate which would

require an annual expenditure of 150,000*l.* or 200,000*l.* in addition, for the erection of churches to supply the *increase* alone. Government would, in this case, hardly have proposed to grant a sum not more than equivalent to *one-tenth* of that which was called for by the actual necessities of the case.

But besides this, no attempt was made to provide *endowments* for the new churches. Their clergy were to be paid from the pew-rents,—a most undesirable measure, which introduced some of the most objectionable features of the voluntary system, in rendering the clergy more or less dependent on their congregations, and in preventing the extension of the Church in those districts where its ministrations were most essentially necessary—amongst the poor and destitute population of our great cities. When no incomes whatever were provided for additional clergy, there was not, of course, even a notion of any provision for the erection of glebe-houses, parish schools, &c. Such was the measure adopted by the State. A *tenth* of the sum required at that time for church-building—no provision for the future—no incomes for the clergy—no glebe-houses, or parish schools.

On the whole, however, it cannot be doubted, that much positive good has been done by the parliamentary grants aided by private liberality, under the management of the commissioners for church-building; but the measure, viewed as an attempt to meet the religious wants of the community, has been a mere nullity. I do not hesitate to say, that the amount of destitution is, at this moment, very far greater than it was when those grants were made. This becomes easily intelligible, if it be remembered that the *increase* of population since 1818 amounts to more than *four millions*, while the parliamentary grants under the management of the commissioners have only obtained between four and five hundred thousand additional sittings in churches: that is to say, *one-fourth of the increase of population* since 1818 has been provided for by these grants! Within a few years, indeed, great exertions have been made by the institution of Diocesan Societies for church-building, to call forth the liberality of Churchmen in this cause; and for some time, very considerable numbers of churches have been erected every year. The spirit of church-building prevails at this moment to a greater extent in England than in any other country. But how much is it to be lamented, that such exertions were not commenced forty years before! Had this been done, we should not have seen millions of people at this day alienated from the religion of their forefathers, and united with its enemies. The Church has now to *convert* a demoralized population, which she might have retained without any difficulty. But this is the necessary result of that system, or rather want of system, which was our bane during the greater part of the last forty years. We saw no wise foresight, calculating the full amount of religious wants, and devising means for their supply; no fixed determination and resolve, *at all risks, and under all sacrifices*, to educate and evangelize the *people* of this country. Whatever was done, was, as it were, wrung by force—by the most glaring necessity—by the most imminent danger—from the hand of indolence or reluctance. The principle

generally inculcated was, "Let things alone." I have frequently heard this maxim delivered with an air of oracular gravity—a nod of the head, intended to silence all schemes of improvement. I have heard, and still continue to hear, objections vehemently urged against every scheme and plan by which the wants of the Church can be supplied: objections not emanating from her antagonists, but from her warmest friends. Is parliament asked to assist the Church to evangelize the heathen millions of our countrymen? One part of her friends stand aloof, under the persuasion that the funds of the Church herself ought, in the first instance, to be made fully available; while others are apprehensive that any parliamentary grants will be made pretexts for invasion of the Church's rights and liberties. If an appeal is made to private liberality, to supply the deficiency of parliamentary aid, we hear it answered that such schemes are objectionable, because they tend to exonerate the State from its bounden duty of providing religious instruction for the people. I have listened with astonishment to much that has been said on these subjects within the last few years. Is it a time for discussion on points of *form*; for questions as to what is or is not desirable; for anxious debates whether this measure or that may diminish or increase the *respectability* and *gentlemanly* character of the Church—may render its offices more or less inviting to the *aristocracy*—may elevate or lower the scale of intellectual accomplishments among the Clergy; when we see around us millions on millions of our countrymen separated from the Church of their forefathers, and subjected to influences hostile to religion, to morality, and to social order? Could we but steadily fix our view on this one mighty mischief, and on the means of remedying it, we should be prepared to sacrifice many points of less importance, and trust that "all these things shall be added to us." I cannot but think, that those individuals who have opposed themselves on points of form or expediency to various plans for church extension, or who have refused to lend their aid to the efforts made for so necessary an object, must have imperfectly appreciated the fearful and appalling destitution of the lower classes in respect of the means of religious instruction.

Amidst our disputes and jealousies, the evil is continually growing and augmenting, notwithstanding all the laudable exertions of individuals. The first attempt made to supply any systematic relief from other sources than from mere private benevolence, was by the recent measure in reference to cathedral property. The opposition to this measure was so great that it was carried with much difficulty; but after all, it will probably afford a very limited aid to the cause of church extension, for it would seem, that the object chiefly aimed at by the framers of the bill, and by the church commissioners, at present, is the augmentation of small livings *already in existence*, rather than the appointment of additional clergy for destitute places.

The whole measure affords an illustration of the tardiness with which any measure for the relief of the necessities of the Church is taken. If the appropriation of the surplus revenues of cathedral and collegiate bodies to the support of another order of clergy be advisable now, why was it not adopted forty years ago, when it might have



operated with powerful effect? As far as I can see, had there been no cry for Church Reform; had the political atmosphere remained undisturbed; and had the ministry and the hierarchy of the present day been impressed with the maxims of their predecessors for the first thirty years of the present century; there would not have been any attempt to make cathedral sinecures contribute in any way to the relief of our spiritual necessities.

The same sort of apparent apathy was for a long time shown with reference to the education of the people in the principles of the Church. The National Society, which so laudably discharges that duty, was only called into existence by "pressure from without." It would probably never have existed, had not the dissenters already established the British and Foreign School Society, which rendered it incumbent on the Church, in self-defence, to set on foot a similar institution, conducted on her own principles. Within the last two or three years the National Society has made great exertions. Its operations have been widely extended. Training institutions, diocesan boards of education, middle schools, have sprung up with great activity. But here, again, there was no spontaneous movement to meet an acknowledged necessity, but a struggle to preserve existence, under the threatened removal of government aid to educational purposes of a nature hostile to the Church. Under this pressure the Church endeavoured to prove her capacity for undertaking the duty of national education.

At present, as far as I can see, those who are really desirous of seeing the Church extended, look to no other quarter but parliamentary grants for the attainment of their desires. Petitions in great numbers are addressed to the House of Commons, not only by the Church of England, but by the Presbyterian Establishment in Scotland; and, without doubt, if parliamentary aid is given to the one it will be to the other also. Dissent and Romanism are eager to obtain assistance of the same kind; and as they have already, in many instances, received aid from the public funds, there is every probability that any future grants to the Establishments will only lead to increased demands and discontents on the part of dissenters, and may, perhaps, in these days of "liberality," induce ministers to make grants to them also. If public money is to be applied to the promotion of religion, it will probably not be limited to the use of the Church only. There would certainly be no reason to refuse aid from government, merely because sectarianism shared in its indiscriminating bounty; but it does seem very probable, that a government would hesitate much before embarking in a system which would expose it to so much importunity and jealousy.

I should unfeignedly rejoice to see the efforts of Sir Robert Inglis, and those who have embarked in this cause, crowned with success; and it would be impossible to withhold assistance and co-operation from those excellent individuals. In a case of such urgent and extreme necessity as ours, no remedy should be left untried, no aid refused, no quarter unsolicited. But I cannot help thinking that it would be well for the friends of church extension not to rely on parliamentary assistance alone to supply the admitted deficiencies



of voluntary subscriptions. If a conservative government, or any other, at some future time, should have been able so far to retrieve the resources of this country as to feel themselves enabled to afford some assistance to the Church, that assistance can after all be but small in proportion to the wants of the community. It may be deferred for a considerable time. It may possibly never arrive at all. Supposing, however, that a million or two were granted, what relief would such a sum afford? Comparatively nothing. We want, *at this moment*, moderately speaking, from twelve to fifteen millions for the erection of churches, and an income of £700,000 or £800,000 per annum for the payment of additional clergy. What can parliament do towards this? What prospect is there, that any ministry will entertain the notion of supplying so enormous a deficiency out of the public funds? And it must be remembered, too, that our general population is increasing at the rate of 200,000 annually, and our cities and manufacturing districts, where the destitution is greatest, at the rate of twenty or thirty per cent. every ten years. I am anxious to impress on the friends of Church and State the necessity of fixing their view steadily on the real danger which threatens both—the alienation of so large a mass of the population from the *Established Church*, their consequent irreligion and demoralization, and the influence which is thereby given to destructive principles. Would we save the State and the Establishment at the same time, we have only to supply the Church with the means of evangelizing the people. Enable her to erect churches and schools, to support a sufficient body of clergy, and to place them under efficient superintendence; give full scope to her energies, strengthen her discipline, increase in all ways her moral influence; and, humanly speaking, this country and its establishments will be saved. Dissent, and popery, and infidelity, will indeed continue to exist, but they will be deprived of the power of endangering the existence of religion and social order. The times in which we live demand from those who are placed in power the most watchful care of the interests of the Church, as the great moral instrument of national regeneration—as the surest safeguard of monarchy and of the laws.

I also feel it necessary to urge on the friends of church extension the necessity of obtaining accurate estimates of the real extent of our religious destitution—of the numbers of churches and of clergy actually required at present; and I must again say, that if any adequate measure can be obtained, all classes must be prepared to make sacrifices for the attainment of such an object. The Church should be willing to contribute from her limited means. The State should, if possible, give direct pecuniary aid, or, at least, afford every reasonable facility for the attainment of the Church's objects. Individuals should be prepared to continue and increase their present liberality; and all classes of Churchmen should be willing to aid according to their power. It is only by combining the efforts of all classes, by availing ourselves of every possible expedient, that any effectual relief can be obtained.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

By ARCHBP. OF CANTERBURY, *Sept. 19.*

## DEACONS.

*Of Oxford.*—G. M. K. Ellerton, B.A. Brasen.  
*Of Cambridge.*—W. A. Ayton, B.A. Trin. H.  
(*l. d. York*); G. Hastings, B.A. Trin. (*l. d. York*.)

## PRIESTS.

*Of Oxford.*—W. D. Furneaux, M.A. Exet.;  
J. H. Pickering, B.A. Ch. Ch.; H. Sweeting,  
B.A. University.  
*Of Cambridge.*—R. Ainslie, B.A. Emman.; A.  
Boodley, B.A. Caius.

By BP. OF CARLISLE, at *Dalsion Church,*  
*Sept. 19.*

## DEACONS.

*Of Cambridge.*—C. Oak, B.A. St. John's; T.  
White, B.A. Emman.  
*Of Dublin.*—J. M. Ward, B.A. Trin.  
*Of St. Bees.*—J. Coombes, L. Roberts.

## PRIESTS.

*Of Oxford.*—D. Hunter, B.A. Exet.; W. P.  
Graham, B.A. Queen's; W. M. Mann, B.A. Clare.  
*Of Cambridge.*—R. B. Gibson, B.A. Corp.

By BP. OF LINCOLN, at *Lincoln, Sept. 19.*

## DEACONS.

*Of Oxford.*—C. S. Northouse, B.A. St. John's;  
E. R. Jones, B.A. Brasen.; A. J. Lowth, B.A.  
Exet.; A. W. Wetherall, B.A. Trin.; W. F.  
Pickin, M.A. Demy of Mag.

*Of Cambridge.*—R. Freeman, B.A. Christ's;  
B. Maddock, B.A. Corpus; T. Middleton, B.A.  
Sidney; J. E. Norris, B.A. Jesus; H. S. Wood,  
B.A. Cath. H.; G. H. Ray, B.A. St. John's.

*Of Durham.*—J. Mason, B.A. University.

*Of Dublin.*—W. G. Day, B.A.; F. W. Hayden,  
B.A.

*Of St. David's, Lampeter.*—S. Danby.

## PRIESTS.

*Of Oxford.*—H. L. K. Bruce, M.A. Ch. Ch.;  
G. J. Davie, B.A. Exet.; R. Mence, Trin.; J. L.  
Moody, B.A. St. Mary Hall.

*Of Cambridge.*—G. Goodney, B.A. King's;  
G. A. Langdale, B.A. St. John's; W. Parkinson,  
M.A. Fell. of St. John's; K. M. Pughe, B.A. St.  
John's.

By BP. OF CORK, at *Cork, Sept. 19.*

## DEACONS.

S. Hayman, W. Newman, J. Beamish, R.  
Lane, R. Hayes, and B. Tuckey, for the diocese  
of Cork, Cloyne, and Ross; A. A. Jones, for  
the diocese of Killaloe.

## PRIESTS.

Rev. C. K. Seymour, G. Beamish, T. B.  
Tuckey, and J. C. Rogers, for the diocese of

Cork, Cloyne, and Ross; Rev. S. B. G. Young,  
for the diocese of Killaloe; Rev. T. Elmes, for  
the diocese of Limerick.

By BP. OF KILDARE, *Sept. 19.*

## DEACONS.

Messrs. J. Clibborn, R. Hill, T. Tomlinson,  
C. Ward, P. W. Doyne, H. W. Dancer, A. B.  
Killaloe; J. M. Hobson, J. J. Egan, A. Sherwin,  
T. Leonard, W. Lee, A.M., F.T.C.D.

## PRIESTS.

S. Kenny, E. F. Berry, J. B. Frith, J. Fitz-  
gerald, J. F. T. Crampton, A.B. Killaloe; R.  
Healy, A.B. do.; A. Tatton, F. F. Fullam, do.,  
Kilfenora; W. Irvine, J. Hamilton, W. Metge,  
T. O. Moore, E. Edgeworth, T. K. Little, J. W.  
Smith.

By BP. OF LLANDAFF, at *Llandaff, Sept. 26.*

## DEACONS.

C. W. Grove, R. Evans.

## PRIESTS.

J. Jones, T. James, J. Roberts, E. Bevan.

By BP. OF CHICHESTER, at *Salisbury Cath.*  
*Oct. 3.*

## DEACONS.

*Of Oxford.*—J. M. Sandham, B.A. St. John's;  
H. Pearson, M.A. Balliol; W. Bushnell, B.A.  
Univ.; H. G. Bunsen, B.A. Oriel; T. G. Clarke,  
B.A. Queen's; O. A. Hodgson, B.A. Magd.

*Of Cambridge.*—F. Randolph, B.A. St. John's;  
J. J. Day, B.A.; G. C. Gordon, B.A. C.C.

## PRIESTS.

*Of Oxford.*—W. M. Cosser, M.A. Trin.; G. S.  
Stanley, B.A. Ch. Ch.

*Of Cambridge.*—G. J. Collinson, B.A. Trin.;  
A. Mc Ewen, B.A. Magd.; F. C. Viret, B.A. Trin.;  
W. Nicholson, B.A. Emman.; J. Cree, S.C.L. C.C.

By BP. OF ST. DAVID'S, in *St. Peter's Church,*  
*Carmarthen, Oct. 3.*

## DEACONS.

A. B. Evans, T. Harries, P. M. Richards, B.A.,  
D. Lewis, R. J. H. Thomas, R. W. Morgan, R.  
Pughe, W. Williams, J. J. Evans, W. E. Jones.

## PRIESTS.

R. Jones, T. Evans, D. Edwards, J. L. Wil-  
liams, J. Davies, E. Andrews.

## ORDINATIONS APPOINTED.

BP. OF ELY, *Nov. 28.*  
BP. OF WINCHESTER, *Dec. 12.*  
BP. OF DURHAM, *Dec. 19.*  
BP. OF HEREFORD, *Dec. 19.*  
BP. OF LICHFIELD, *Dec. 19.*

BP. OF LINCOLN, *Dec. 19.*  
BP. OF GLOUCESTER AND BRISTOL, *Dec. 19.*  
BP. OF BATH AND WELLS, *Dec. 19.*  
BP. OF WORCESTER, *Dec. 19.*  
BP. OF OXFORD, *Dec. 19.*

## PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Bailey, W. ....	Ulting, v.	Essex	London	R. Nicholson, Esq. ...	*125	158
Bertie, W. ....	Stanford, n.	Worcester	Hereford	Sir T. Winnington ....	*260	198
Bright, J. H. ....	Adbaston, p.c.	Stafford	Lichfield	Dean of Lichfield .....	*100	601
Bush, C. ....	{Waterman's Church, Runcorn}		Chester			
Carey, R. ....	Kilfithmone, Ireland					
Champnes, E. T. ....	Upton, v.	Bucks	Lincoln	The Queen .....	220	1502
Clayton, J. ....	Stratf-on-Avon, v.	Warwick		Earl Amherst .....	*239	5171
Cooke, D. ....	Goldenhall, p.c.	Stafford	Lichfield			
Coryton, G. ....	St. Mellian, n.	Cornwall	Exeter	J. Coryton, Esq. ....	*216	330
Cotter, J. W. ....	Donoughmore		{Cork and Cloyne}		1000	
Elrington, C. R. ....	Armagh, n.			Archbp. of Armagh...		
Green, W. ....	{St. George, Carlton, p.c.}	York	York			
Hall, —	Charleville		Cork	Bishop of Cork .....	600	
Hardinge, H. ....	Theberton, n.	Suffolk	Norfolk	The Queen .....	*354	537
Henslowe, W. H. ....	Tottenham, p.c.	Norfolk	Norwich	Bishop of Ely .....	62	358
Hill, J. H. ....	Welham, v.	Leicester	Peterboro'	The Queen .....	98	73
Hodgson, E. F. ....	Church Lench, n.	Worcester	Worcester	Lord Chancellor .....	*170	399
Hutton, H. F. ....	Spirdlington, n.	Lincoln	Lincoln	Rev. F. Gildart .....	*454	250
Hutton, J. ....	{Thorp, Arnold, n. cum Brentingby, c.}	Leicester	Peterboro'	Duke of Rutland .....		117
Karslake, J. W. ....	Culmstock, v.	Devon	Exeter	D. & C. of Exeter .....	*250	1519
Lawler, M. ....	{St. Michael's, Tonge, near Middleton}	York	York			
London, W. S. ....	{Newton Broms- wold, n.}	Northamp.	Peterboro'	All Souls' College .....	*119	122
Lowe, G. ....	Up-Ottery, v.	Devon	Exeter	D. & C. of Exeter .....	*392	940
Lucas, E. A. ....	Ballysumahan		Elphin			
Maguire, J. ....	Boyle, v.		Elphin			
Mann, W. M. ....	Thornthwaite, p.c.			Vicar of Crosthwaite.		
Mason, —	{St. Werburgh's, n. & Chancellor of St. Patrick's}	Dublin				
Mills, M. ....	Sealford, v.	Leicester	Peterboro'	Duke of Rutland .....	255	467
Murray, G. ....	Preston, n.	Suffolk	Norwich	Rev. J. T. Bond .....	*369	183
Norman, F. J. ....	Croxton Kerriat, n.	Leicester		Duke of Rutland .....	*206	594
Nunn, T. ....	{Claydon cum Aken- ham, n.}	Suffolk	Norwich	Miss Drury .....	*549	521
Page, V. ....	Wigginton, p.c.	Herts		Christ Church, Oxford	69	536
Payne, R. ....	Downton, v.	Wilts	Sarum	Winchester College..	*571	3519
Prait, C. O. ....	{Christ Church, Mac- clesfield, c.}	Chester	Chester	Bishop of Chester.		
Pratt, H. E. ....	Wartling, v.	Sussex	Chichester	Rev. J. Pratt .....	*307	948
Schwabe, W. H. ....	Throwleigh, n.	Devon	Exeter	Lord Chancellor .....	*200	460
Snow, H. ....	{Sherborne cum Wind- rush, v.}	Gloucester	G. and B.	Lord Sherborne .....	*194	1058
Topping, J. ....	Camerton, p.c.	Cumberland	Carlisle	D. & C. of Carlisle ...	95	846
Turner, R. P. ....	Churchill, n.	Worcester	Worcester	Rev. J. Turner .....	*255	161
Walsh, T. G. ....	{Emmanuel Church, Feniscowles}			Vicar of Blackburn...		
Wheeler, R. T. ....	St. John's, Blackburn			Vicar of Blackburn...		
Whitstone, —	Castle Blaney			Bishop of Clogher...		
Williams, T. N. ....	Llandeciniolen, n.	Carnarvon		Lord Chancellor .....		
Williams, W. ....	Llanengan, n.	Carnarvon	Bangor	Bishop of Bangor .....	*398	1016
Williams, St. G. A. ....	Llanor, v.	Carnarvon	Bangor	Bishop of Bangor .....	151	3228

\*.\* The Asterisk denotes a Residence House.

## APPOINTMENTS.

Bennett, F. H. ....	Chap. Daventry Union.	Roberts, E. ....	Chap. Lord de Manley.
Boughton, —	Chap. Kensington Union.	Shute, R. ....	Taunton, Surrogate.
Braund, W. H. ....	Martock, Somerset, Surrog.	Shirley, W. A. ...	Prebend. of Lichfield.
Bedingfield, J. ...	Vic. of Debenham, Surrogate.	Stone, W. ....	{Head Master Gram. School, Newcastle-under-Lyne.
Coper, H. J. ....	Chap. to H. R. H. Pr. Albert.	Sproston, G. ....	Surrog. Dioc. of Worcester.
Creyke, S. ....	Surrog. Dioc. of Oxford.	Simpson, H. W. ...	Prebend. of Chichester.
Eldridge, R. ....	{Head Master of Gram. Sch. Thame.	Skipsey, R. ....	Bishop Wearmouth, Surrog.
Gurney, J. H. ....	Chap. to Lutterworth Union.	Sharpe, R. ....	Canonry in York Cath.
Irwin, F. ....	{Prebend. of Thurmondbury, Elphin.	Stanley, A. P. ...	Dom. Chap. Bp. of Norwich.
Powell, J. W. S. ...	Surrog. County of Surrey.	Stevenson, H. J. ...	Canonry in Worcester Cath.
Prosser, J. ....	Surrog. Dioc. of Oxford.	Thompson, J. ...	Surrog. Dioc. of Oxford.
		Wood, J. R. ....	Canonry in Worcester Cath.

## CLERGYMEN DECEASED.

Right Rev. GEORGE DE LA POER BERESFORD, D.D. Bishop of Kilmore.

Bell, J., Curate of Alderley, 64.  
 Blake, R. P., Stoke, Guildford, 41.  
 Boyle, R., Handsworth, 71.  
 Debary, Rev. P., Sen. Fell. Trin. Coll. Camb., 77.  
 Davis, H., P. C. Barford St. Michael, Oxford, 80.  
 Davies, R., Vicar of St. Nicholas, Leicester,  
 and Head Master of Gram. Sch., 75.  
 Davies, T., Tything, Worcester, 75.  
 Fennell, J., Incumbent of Cross Stone, Tod-  
 morden, 79.  
 Forester, T., Vicar of St. John, Worcester, and  
 Prebend.  
 Gower, G. L., Rec. of St. Mabyn, Cornwall.  
 Herring, T., Rec. Gt. Braxted, Essex, 50.  
 Hall, J. R., Rec. of Batsford, and Prebend. of  
 Exeter, 77.

Johns, K., at Gloucester.  
 Langley, P. L., Vic. Ballymore Eustace, Dioc.  
 of Dublin.  
 Maddar, G., Precentor of Emly, and Rector of  
 Ballybrood.  
 Marriott, R., Rector of Cotesbach, 67.  
 Moore, G., at Lincoln, 49.  
 Morres, R., Vic. of Britford, and Prebend. of  
 Sarum, 85.  
 Nickson, W., Curate of W. Cowes.  
 Ryding, B., at Ampleforth Coll.  
 Shiel, J., P. Cur. of Cannock, Staffordshire.  
 Short, M. L., Preb. of St. Patrick's, Dublin.  
 Tomkinson, J., at Dorfold, Cheshire, 61.  
 Walker, T. H., Vic. Bickleigh, Devon, 42.  
 Willis, J. L., at Cheltenham, 76.

## UNIVERSITIES.

## OXFORD.

The Vice-Chancellor has appointed the following days for holding congregations and conferring degrees during the present term:—Thursday, Oct. 21; Friday, Oct. 29; Thursday, November 11; Thursday, Nov. 18; Thursday, Nov. 25; Thursday, Dec. 2, and Friday, Dec. 17.

Mr. R. C. W. Ryder, and Mr. S. J. Hulme, have been admitted Scholars of Wadham Coll.

## QUEEN'S COLLEGE.

An election of two Exhibitions on the Michel Foundation at Queen's Coll. will take place on Tuesday, the 23d of November. Candidates must be natives of the Province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years; and if members of the university, must not have been matriculated longer than twelve calendar months. Certificates of baptism, and testimonials of good conduct, must be delivered to the Provost of the said College, on or before Wednesday, the 17th of November. The examination will commence on Friday, the 19th, at ten o'clock in the morning.

## ST. MARY HALL.

The trustees of the Scholarships founded in this university by Thomas Dyke, formerly of Kingston, in the county of Somerset, Doctor of Medicine, are desirous of appointing a scholar to fill up a vacancy therein. Candidates must be either of the name and kindred

of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the university without assistance, and if already members of the university of Oxford must not have kept more than fifteen terms. The candidates will be submitted to an examination at the university with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the scholarship. The scholarship amounts to 40*l.* per annum, and may be enjoyed for six years if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 31st day of December next, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

## EXHIBITION TO OXFORD OR CAMBRIDGE.

The Fishmongers' Company have now vacant an exhibition of 4*l.* per annum, of the gift of Mark Qusted, deceased, to a student (being poor and having need thereof), so long as he abides at his study in either of the universities of Oxford or Cambridge. Forms of the certificates required by candidates for the exhibition (the election to which will take place on the 11th Nov.) may be obtained on application to Mr. W. B. Towse, the Company's clerk, at Fishmongers' Hall, London.

## BALLIOL COLLEGE.

There will be an election in this college, on the 29th of November next, to two open Fellowships and Scholarships, and also to an Exhibition limited to persons of the county of Somerset. Candidates for the Fellowships are requested to take the earliest opportunity of announcing to the master their intention of offering themselves, and will be required to produce certificates of their birth and baptism, together with testimonials of character. Candidates for the Scholarships and Exhibition must present to the master, on the 19th of November, certificates of their birth and baptism, and testimonials of their conduct, from those under whom they have been educated. The examination of the last-mentioned candidates will begin on the morning of the 29th November next.

Oct. 24.

In a congregation holden this day, the following degrees were conferred:—

M.A.

Rev. E. H. Adamson, Lincoln Coll.  
Rev. W. H. Stevens, Worcester Coll.  
Rev. John Sandford, Balliol Coll.  
Rev. C. O. Kenyon, Christ Church.  
Rev. R. C. W. Collins, Exeter Coll.  
Rev. R. Lamb, St. John's Coll.

B.A.

W. C. H. Smith, Exeter Coll.  
G. F. S. Powell, Wadham Coll.

The meetings of the Architectural Society during the present term, will be held at the Society's Room, on Wednesday, Nov. 3; Wednesday, Nov. 17; and Wednesday, Dec. 1, at eight o'clock in the evening.

Mr. E. H. Knowles has been elected a scholar of Queen's College, on Mr. Michel's Foundation.

## CAMBRIDGE.

Oct. 2.

*Congregations.*—The following notice was issued yesterday by the Vice-Chancellor:—

"There will be congregations on the following days of the ensuing Michaelmas term:—

"Monday, Oct. 11, at ten; Wednesday, Oct. 20, at eleven; Tuesday, Nov. 2, at eleven; Wednesday, Nov. 17, at eleven; Wednesday, Dec. 1, at eleven; Wednesday, Dec. 15, at eleven; Thursday, Dec. 16, (end of Term) at ten."

J. P. Beard, B.A. scholar of St. John's College, has been appointed second master of the Grammar School, Dedham.

Oct. 9.

The Vice-Chancellor has received from the Lord Bishop of Ely a letter, of which the following is a copy:—

*"Ely, August 16, 1841.*

"My dear Sir,—A Fellowship in St. John's College in my gift, as Bishop of Ely, being vacant, I am most anxious to dispose of it in such a manner as will be most advantageous to the College, and at the same time will hold out the greatest encouragement to learning in the University at large. I therefore intend to throw this Fellowship open to Bachelors of Arts, duly qualified, of all colleges in the University; and yourself, Professor Peacock, and the Rev. Edward Baines, my chaplain, having consented to undertake the office of Examiners, I hereby authorize you to give notice of this examination, to fix the time of it, and to receive the requisite testimonials of the candidates, and to adopt such method of examination as, in your opinion, is best suited to discover the merits of the respective candidates.

"I remain, my dear Sir,

"Your faithful Servant,

"J. ELY."

## ELECTED FELLOWS OF TRINITY COLLEGE.

Effingham John Lawrence, 29th Wrangler, and 12th in the second class of the Classical Tripos, 1839.

Henry Lee Guillebaud, 15th Wrangler, 1839.

George Hewitt Hodson, 31st Senior Optime, and 3d Classic, 1840.

T. Taylor, 18th Junior Optime, and 5th Classic, 1840.

Henry Cadman Jones, 2d Wrangler, 1841.

Thomas Cross Peake, Esq. B.A. Mathematical Lecturer of Sidney Sussex College, has been elected a Foundation Fellow of that Society; and William Richard Ick, Esq. B.A. Mathematical Lecturer on the Foundation of Mr. Taylor.

The examination will be in Mathematical Science and Classical Literature; and will commence on Monday, the 29th day of November next, at ten o'clock in the forenoon, and be continued on the five following days.

#### UNIVERSITY OFFICERS, 1841.

At a congregation held on Monday, Oct. 11, being the first day of term, the following officers of the university were appointed for the year ensuing:—

#### PROCTORS.

*Sen.* Gaskin, Rev. T. M.A. Fell. Jesus.  
*Jun.* Thompson, Rev. W. H. Fell. Trin.

#### SCRUTATORS.

Calthrop, Rev. H. B.D. Fell. Corpus Ch.  
Eyres, Rev. C. M.A. Fell. Caius.

#### MODERATORS.

Gaskin, Rev. T. M.A. Fell. of Jesus.  
Gregory, Duncan F. M.A. Fell. Trinity.

#### TAXORS.

Maturin, Rev. C. H. M.A. Fell. King's.  
Townson, Rev. J. M.A. Fell. Queen's.

At the same congregation the following degrees were conferred:—

#### B.D.

Dalton, Rev. J. E. Fell. of Queen's Coll.

#### M.A.

Paley, F. A. St. John's Coll.

#### B.A.

Griffith, John, Christ's Coll.

#### AUDITORS OF ACCOUNTS.

Tatham, Rev. R. D.D. Mast. St. John's.  
Birkett, Rev. R. B.D. Fell. of Emman.  
Cartmell, Rev. J. M.A. Fell. of Christ.

Oct. 12.

At a congregation held this day, the following caput were appointed for the ensuing year:—

The Vice-Chancellor.

*Divinity.*—Rev. R. Tatham, D.D. Master of St. John's.

*Law.*—Rev. Jas. W. Geldart, LL.D., Trinity Hall.

*Physic.*—Wm. Webster Fisher, M.D. Downing.

*Sen. Non Regent.*—Rev. R. Birkett, B.D. Emmanuel.

*Sen. Regent.*—Rev. John Smith, M.A. Christ's.

#### ST. JOHN'S COLLEGE.

The following gentlemen have been elected scholars of this college:—

By Mr. CRICK.—Harris, Holmes, Allen, E., Hanfield, Allen, R., Hobson, Serjeant, Hadfield, Edman, Spurrier, Howarth.

By Mr. HYMORS.—Taylor, T., Body, Parkington, Brett, Smith, W. B., Cherriman, Smith, T. D. S., Cox, Brame.

*Downing Professor of Medicine.*—Dr. Frederick Thackeray is spoken of as likely to succeed the late Dr. C. Hewett.

The following students of St. John's college were recently elected Exhibitioners on Dr. Wood's foundation for the ensuing year:—

<i>3d Year.</i>	<i>2d Year.</i>	<i>1st Year.</i>
Simpson	Adams	T. Dixon
Bird	Gruggen	Hemming
R. B. Mayor	Campbell	Stephen.

### PREVIOUS EXAMINATION.—Michaelmas Term, 1841.

#### EXAMINERS.

R. Shilleto, M.A. Trinity College.  
G. Whitaker, M.A. Queen's College.  
J. Tozer, M.A. Caius College.  
J. Goodwin, B.D. Corpus Christi College.

Bowditch, Pet.	Fry, Pet.	Martell, Joh.	Sims, Cath.
Bradshaw, Trin.	Garland, Joh.	Nelson, Corpus.	Southwood, Emm.
Buckingham, Trin.	Gawen, Trin. H.	Newton, Trin.	Stephen, Qu.
Childe, A. Trin.	Gowing, Qu.	Pardoe, Jesus	Tatam, Cath.
Cooper, Trin. H.	Gream, Magd.	Pattinson, Caius.	Watson, T. E. Trin.
Crofts, Qu.	Gregory, Trin.	Richardson, Trin.	Watson, T. G. Trin.
Cross, Corpus	Hawkins, Trin.	Ritchie, Trin.	Webb, Clare
Dickinson, Trin.	Houchen, Sid.	Rudge, Cath.	White, Pemb.
Fox, Joh.	Manners, Sid.	Sewell, Trin. H.	Wroth, Joh.

Oct. 13.

At a congregation held this day the following degrees were conferred:—

HON. M.A.

Somerton, Lord, Trinity Coll.

DOCTOR OF PHYSIC.

Williams, W. D. Corpus Ch. Coll.

M.A.

Biggs, Michael, Pembroke Coll.

Montgomery, S. F. Corpus Ch. Coll.

Wood, Thomas, St. John's Coll.

B.A.

Foster, C. Hervey, Magdalene Coll.

Hine, Vesey Germaine, Trinity Coll.

Raw, Joseph, Queen's Coll.

Sherer, Henry Wm. Trinity Coll.

At the same congregation the following were admitted *ad eundem*:—

Charnock, J. M.A. Lincoln Coll. Oxford.

Curtis, F. M.A. Balliol Coll. Oxford.

At the same congregation the following Graces passed the Senate:—

"To confer the degree of Doctor of Divinity on Mr. George Augustus Selwyn, of St. John's College, by royal mandate.

"To invest in the 3 per cent. consolidated annuities the sum of 1000*l.* sterling, bequeathed to the University by the late Rev. J. Palmer, B.D. Fellow of St. John's College, for the perpetual augmentation of Sir Thomas Adams's professorship of Arabic.

"To allow Mr. Bernard, Hebrew teacher, 30*l.* from the University chest.

"To exempt persons who have either been admitted to the degree of Bachelor of Physic, or created Master of Arts, before the end of last Easter term, from so much of the regulations sanctioned by the Senate, April 1, 1841, respecting

candidates for a license *ad practicandum in Medicina*, and also respecting candidates for the degree of Doctor of Physic, as requires' such candidates to produce to the Regius Professor of Physic certificates of their having attended lectures on certain subjects specified in the first of the aforesaid regulations.

"To appoint, in conformity with the before mentioned regulations, Dr. Paget, of Caius College, to be an Examiner, for the ensuing year, of candidates for a license *ad practicandum in Medicina*, and also of those candidates for the degree of Doctor of Physic who have not previously obtained such license."

Her Majesty the Queen has been pleased to confer the appointment of Master of Trinity College, vacant by the resignation of the Reverend Christopher Wordsworth, D.D., upon the Reverend William Whewell, B.D. late Fellow and Tutor of that college, and Professor of Casuistry in this university.

Thomas Cross Peake Esq. B.A., Mathematical Lecturer, of Sidney Sussex College, in this university, has been elected a foundation Fellow of that society; and William Richard Ick, Esq. B.A., Mathematical Lecturer on the foundation of Mr. Taylor.

Mr. Hyacinth Kirwar, Scholar of King's College, has been admitted a Fellow of that society.

The Rev. R. A. Phelps, M.A. Fellow of Sidney Sussex College, in this university, has been appointed Tutor in the room of the Rev. J. D. Simpson, M.A. resigned.

The first meeting of the Philosophical Society is announced for Saturday, November 6. The three other meetings for the term will take place on the Mondays, November 15 and 29, and December 13.

## PROCEEDINGS OF SOCIETIES.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The following remarkable testimony to the important services rendered by the Society to the infant Church in Western Canada, was agreed upon by the Clergy of the diocese of Toronto, assembled at the primary visitation of the Bishop, and signed by his Lordship in their name.

It may be as well to state, that sixty-five clergymen were present upon the occasion. The whole number of clergy officiating now in the diocese is *ninety*:

when the Bishop first went out, in the year 1803, he made the *FIFTH*.

"To the Venerable the Society for the Propagation of the Gospel in Foreign Parts. —We, the Bishop and Clergy of the diocese of Toronto, avail ourselves of the opportunity furnished by the first visitation held in this diocese, to address your Venerable Society with sentiments of respect and gratitude.

"We would be wanting in filial duty, if, upon such an occasion, we



were not to record our unanimous sense of the great and inestimable good of which your Society has, under Divine Providence, been the instrument. To you we have been indebted for our first foundation and support as a visible church in this colony, and, ever since, for an uninterrupted series of the most munificent benefactions. When the temporal power which God, in his holy word, has appointed to be the nursing-father of his Church, withdrew that inadequate assistance which it had hitherto afforded, your unfailing charity has, in a great degree, sustained us in our abandonment, and alleviated many a painful case of individual privation; and while the colonial empire of Great Britain was widening its bounds, and threatening, with its innumerable demands for spiritual aid, to exhaust your resources, you, nevertheless, continued to maintain the Church, which you had been the instrument of planting in these regions, not only with an undiminished, but with an increasing liberality.

"The grain of mustard seed has now—may God be praised for this great mercy!—grown into a goodly and overshadowing tree; and so long as the root of it is refreshed by God's blessing upon your bounty, we may hope that its branches will extend, and increasing thousands find rest and peace beneath its shelter. In 1801, nine clergymen, missionaries of your Society, were the only labourers in the immense vineyard comprised in the province of Canada: in 1841, two bishops and one hundred and fifty clergymen are found within the same limits, exercising their over-

sight of the Church of God, which he hath purchased with his own blood.

"This is a progress sufficiently encouraging to justify the hope that we shall be sustained by the aid of your Venerable Society, in extending the good work in which we are now engaged. And, when we call to mind that on every occasion, when the Bishop of this diocese has pointed out a channel into which your bounty might be advantageously directed, it has not failed to visit our waste places with its refreshing streams; when we contemplate the blessings which your Society, for more than fifty years, has conferred on this province, and the spiritual destitution which must ensue upon the diminution of its bounty, we rest assured in the consoling hope, that this branch of the Anglican Church will still be fostered by your generous hand, and that our fellow-Christians in the British Isles will still more abundantly contribute to those resources which it is their privilege to entrust to your faithful stewardship.

"Influenced by every grateful emotion, that a long train of the highest benefits received can infuse into our hearts, we conclude with the prayer, that those who supply, and those who apportion, the funds of your Venerable Society, may be partakers of that salvation which they are the instruments of extending to millions of immortal beings in the remotest dependencies of the British empire.

"In the name, and on behalf of,

"the Clergy of the Diocese,

"JOHN TORONTO."

"Toronto, Sept. 10, 1841."

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 18th October, 1841. Among the members present, were the Lord Bishop of London, in the chair; the Reverends H. H. Norris and Benj. Harrison; H. J. Barchard, Benj. Harrison, J. S. Salt, and W. Davis, Esqrs.

Grants were voted towards building a chapel at Brownstone, in the parish of Modbury, Devonshire; building a chapel of ease at Chobham, Surrey; enlarging, by rebuilding, the church at Ticknall, Derbyshire; building a chapel at Hunwick, in the parish of St. Andrew, Auckland, Durham; rebuilding the chapel at Berwick, in the parish of

Llanelly, Carmarthenshire; rebuilding the church at Trusthorpe, Lincolnshire; enlarging, by rebuilding, the church at Bettws Garmon, Carnarvonshire; enlarging, by rebuilding, the church at Llangelynin, Merionethshire; erecting a gallery in the belfry of the church at Langdon Hills, Essex; repewing the church at Hughley, Salop; erecting a gallery and rearrangement of pews in the church at Sandon, Herefordshire; enlarging the church at Newton Heath, Manchester; repewing the church at Meldreth, Cambridgeshire; building a chapel at Battley Carr, in the parish of Dewsbury, Yorkshire; repewing the church at Risby, Suffolk; and other business was transacted.

*New Churches.*—The Twenty-First Annual Report of her Majesty's Commissioners for Building New Churches has just been published. In their last report the commissioners stated that 258 churches and chapels had been completed, in which accommodation had been provided for 328,253 persons, including 182,479 free seats, appropriated to the use of the poor. They now state that 23 churches have since been completed by the aid of grants from the funds placed at their disposal. In these 23 churches accommodation has been provided for 21,636 persons, including 10,933 free seats for the use of the poor. Thus, in the whole, 281 churches and chapels have now been completed, and therein provision has

been made for 349,889 persons, including 193,412 free seats for the use of the poor. Sixteen churches are in course of erection, plans for eleven churches have been approved, six are under consideration, a great number of conditional grants in aid of building churches and chapels have been made, many districts have been consolidated, district chapelries assigned, others are contemplated, and facilities are to be afforded for obtaining numerous additional burial grounds, sites for new churches, chapels, &c. The patronage of several new churches has been declared, and applications for the perpetual patronage of new chapels, which it is proposed to build and endow, are under consideration.

### MISCELLANEOUS INTELLIGENCE.

*Gravesend.*—A public meeting, under the sanction of the Archdeacon of Rochester and the clergy of Gravesend and its vicinity, was held in the Town Hall, on Wednesday evening, September 22d, in aid of the following important objects connected with the Church of England, viz.—1. Extending education amongst the poor. 2. Promoting Christian knowledge. 3. Building and enlarging churches. 4. Providing additional curates in populous places. 5. Propagating the gospel in foreign parts. The room was crowded with a most respectable auditory.

*ELY.*—*Cambridge.* *Church of the Holy Sepulchre.*—We are happy to be able to inform our readers that measures are at length in progress, by the parish authorities and the Cambridge Camden Society conjointly, and under the direction of an eminent architect, for the preservation of this curious and venerable fabric, with the double object of clearing entirely of all additions the most ancient portion of it (the *Round Church*), which will thus be restored to its original character, and of providing increased and more convenient accommodation for the parishioners and the poor. The sum, which it is proposed to raise by subscription, in addition to what the parish has in a spirited manner undertaken to raise, is not expected to fall short of 700*l*.

*LONDON.*—*Clapton.*—On Thursday, 14th Oct., was consecrated, by the Lord Bishop of London, a more commodious

and handsome temple than is usually to be found amongst the ecclesiastical buildings of these days. *St. James's* is one of the new churches recently erected from a design of Mr. Hakewill's, by public subscription, at Clapton, in the parish of Hackney—a work set on foot by the pious energy of the truly venerable Rector, during forty years, of that important parish, the late Archdeacon Watson. It is indebted, under the inspiring influence of his example, to a few of the neighbouring gentry, for much of its tasteful decoration. The stone altar-screen, with its marble pillars, the sculptured stone pulpit, the east "Salisbury" window, and the elegant stone font, are amongst the individual gifts that add grace to this sanctuary; and the panels of the altar, which has in its conception a relish of the ark of the covenant, are of crimson velvet, embroidered with gold, by a female hand who has not been ashamed to employ her art in the service of her Maker. The communion service is also a gift, of rich workmanship in silver gilt. This graceful edifice is adapted for above 1100 sittings, *where all can kneel*, of which more than one-third are free. The desk and pulpit are at either end of the raised floor where stands the altar, in such a way that the prayers are not addressed "to" the congregation. The Bishop's sermon on the occasion, from the 1st, 2d, and 8th verses of the 25th chapter of Exodus, was followed by a collection in aid of the endowment, of about 400*l*.; and the overflowing congregation reckoned amongst its numbers no less than seventy of the Clergy. The Rev.

James Powell read prayers, and afterwards received the Bishop, Clergy, Committee, and other friends, and subsequently a large party of the neighbouring tradesmen and old inhabitants, with the school children, at a cold collation, which well-timed hospitality enabled no less than 400 persons to celebrate the auspicious day, and diffused amongst all classes a feeling of unity and good will, altogether redolent of old times.—(*From a Correspondent.*)

In our last we recorded the gratifying fact, that at the consecration of the parish church of Leeds the holy eucharist was administered; and it is much to be regretted that the example was not followed in the present instance, and the collection made at the *offertory* instead of at the doors.

*Christ Church, St. Pancras*, is now illuminated with what is called the *Bude* light, which is said to possess several advantages over gas. The newspapers state that the rector and churchwardens had exerted themselves in the most praiseworthy manner to bring about the accomplishment of this object, and that the former alluded to it in a sermon preached on occasion of its being used in the church for the first time. The example will probably be followed in other churches.

*Kentish Town*.—We are glad to find that a new church is proposed to be built and endowed at Brookfield, in Kentish Town, St. Pancras. The paper which has been put in circulation gives the following particulars:—The population of the parish of St. Pancras is 129,547; and its churches and chapels contain only 18,500 seats. Those portions of St. Pancras which are called Kentish Town, and which lie between the Regent's Canal on the south, and the chapelry of Highgate on the north, have a population of 9,632 persons; and there is only one chapel in Kentish Town, with 750 seats. This disproportion between population and church-room is in a course of rapid augmentation. Arrangements are made for the commencement of a general design for the erection of from 80 to 100 villas upon an estate of 43 acres, which it is proposed to call Brookfield, situate between Maiden-lane and Swaine's-lane, in the parish of St. Pancras. Upon that estate, (which is the settled property of Mr. and Mrs. Harry Chester,) it is proposed to build, in the best possible manner, of stone and oak, a church without galleries, for 500 persons: the windows of the chancel are to be en-

riched with stained glass; there is to be an open roof of oak; the whole of the sittings, for rich and poor, are to be exactly similar, open stalls, of oak; one-third of the sittings are to be for ever free for the poor; each free sitting is to be assigned to some poor person; a fund is to be provided for the maintenance and repairs of the fabric. Mr. and Mrs. Harry Chester will give the site for the church, and will endow it with freehold ground-rents, producing 80*l.* a-year for 99 years, and about 500*l.* a-year, when the leases fall in at the expiration of that period. Mr. and Miss Barnett will contribute 2,000*l.* towards the building, provided that the whole requisite amount, which is estimated at 5,000*l.* more, be raised within three months. <sup>1</sup>/<sub>5</sub> The patronage is to be vested in Mr. and Miss Barnett and Mr. and Mrs. Harry Chester, jointly, during their lives, and the lives of the survivors and survivor; and after the death of the survivor, is to become vested for ever in the bishop of the diocese. The Lord Bishop of London has authorized it to be stated that his lordship approves of this design. Upon the consecration of the church a district will be assigned to it, taken chiefly from Kentish Town, and partly from Highgate: to this arrangement the vicar of St. Pancras, the minister of Kentish Town, and the incumbent of St. Michael's church at Highgate, have signified their assent. The Rev. Thos. Randolph, prebendary and lord of the manor of Cantlowes, has offered to enfranchise the sites gratuitously. This statement is made as an appeal for contributions in aid of the undertaking, and it is hoped that they will be given cheerfully and promptly, in the spirit of christian liberality and devotion.\*

It is added, (in a few words of appeal for general assistance),—"The church is not to be a cheap, *i.e.* a mean and unsubstantial building; its arrangements and construction are to be consistent with the spirit of ancient models; and, if in preference to meaner materials, some approve the use of stone and oak, the omission of galleries, and the addition of a chancel; it is hoped that you will help those who are endeavouring to build such a Church as

\* Subscriptions are received for "Brookfield Church," by Messrs. Twining, Bankers, 215, Strand. The large sum of 2,000*l.* which the pious munificence of Mr. and Miss Barnett has offered to the intended church, is promised upon condition that the whole of the necessary amount be raised within three months. One half of the requisite funds is already secured.

is described in the prospectus; remembering, that if the design be good in itself, it is doubly good as an example."

We have seen a drawing of the exterior of the proposed church, shewing the west front and tower, (surmounted by a spire,) as well as a transverse section of the east end, and a ground-plan, and the whole strikes us as being designed in the best taste and with the strictest attention to ecclesiastical propriety;—in marked contrast, by the way, with some other churches recently erected in the parish of St. Pancras. We hope ample funds will not be wanting to enable the committee to carry out this admirable design.\*

*Westminster Abbey.*—On the feast of St. Michael and All Angels, the Cathedral Service by Thomas Tallis was sung at Westminster Abbey. The singers were said to be about forty in number, but owing to the inconvenient manner in which they were arranged, the effect was not commensurate. The injudicious use of the organ tended also materially to deprive the music of its proper effect. Indeed in many, even of the "full," parts of the music, the voices were rendered nearly inaudible, by the noise of the instrument. Notwithstanding these drawbacks, however, the performance of this beautiful service must have afforded much gratification to the lovers of ecclesiastical music. The exquisite Litany, which upon the whole was solemnly as well as correctly sung, could hardly have been listened to unmoved;

\* By the by, in the ground plan, though we find every thing else as it ought to be, we do not perceive any provision made for a choir of singers. But yet, without this it is certainly incomplete; and we hope the omission will be rectified, as many churchmen would doubtless subscribe on this ground alone. There could not be a better model, in this respect, than the parish church at Leeds, of which an internal view has just been published.

and the sublime and unearthly character of the whole service, especially as contrasted with the kind of music in common use at Westminster Abbey, must have been felt by every devotional mind. We can only regret that this is unhappily made a mere occasional performance; people being drawn together once a year or so, by a newspaper paragraph, to witness an antiquarian curiosity.

We are sorry, too, to be obliged to notice that the morning service was curtailed, the "Gloria in excelsis" having been altogether omitted. Not to speak of such a slight upon the memory of the venerable master as to leave out an important part of his composition, it is painful to think that the portion of the liturgy in which this hymn occurs should have been omitted on such a day and in such a place. We are much mistaken if the feeling of churchmen upon this point does not soon get too strong to permit the continuance of so great an abuse.

*Motett Society.*—The time for receiving subscriptions to the music about to be printed by this Society has been extended to the end of the present year. The first part, however, is expected to be ready by Dec. 1st; so that those desirous of having it on its appearance, should transmit their names at once.

*Norwich.*—The Bishop of Norwich has presented 100*l.* towards the fund for defraying the expense of building the proposed new church at Lakenham, Norfolk. The Marquis of Douro, Lord Bayning, and Viscountess Sidmouth, have respectively given 25*l.*; and the Dowager Lady (Emily) Sheffield has subscribed 50*l.* in furtherance of that object.

#### SCOTLAND.

The Rev. E. B. Ramsay, Incumbent of St. John's, has been elected Dean of Edinburgh.

It is reported that the son of Dr. Muir, of St. Stephen's, Edinburgh, has gone to one of the great English universities, Oxford or Cambridge, to study theology, with the view of entering the ministry of the church.—*Scotch Paper.*

In terms of a resolution come to by a meeting held at Edinburgh, in August last, it has been agreed to erect a college at Perth, for the purpose of educating students of theology, and the sons of the gentry of Scotland of the Episcopal communion. The persons who have been most active on this occasion are Mr. Gladstone, M.P. for Newark, the Rev. E. B. Ramsay, and Mr. Hope, of Rankelour. This institution will, no doubt, to a certain extent, affect the interests of the Scot-

tish universities, as well as serve to promote those of Episcopacy.—*Glasgow Courier*.

*Presbytery of Edinburgh.*—*Resignation of the Rev. Mr. Marshall.*—At a late meeting of the Presbytery of Edinburgh, the Moderator said, that a letter had been put into his hands of a very painful nature. The letter was then read by the clerk, as follows:—

“Edinburgh, 29th Sept. 1841.  
“Rev. and dear Sir,—My confidence in the form of church government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to reconsider its nature and scriptural foundation, and the result of this investigation has been a conviction at variance with the vow I took at ordination, ‘That the Presbyterian government and discipline of this church are founded on the Word of God, and agreeable thereto, and that to the utmost of my power I will maintain, support, and defend the said discipline and Presbyterian government during all the days of my life.’

“Episcopal government I believe to be not only expedient, but, being coeval with Apostolic times, to have had the sanction of those who were divinely authorised to plant and model the christian church.

“With such sentiments, I cannot remain any longer a minister of the Church of Scotland: and though in the prospect of leaving a church of which I have been a minister for more than twenty years, of separating from a congregation to which I am tenderly attached, and of casting myself and my family on the providence of God, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still, integrity and truth compel me to make the sacrifice; and though I know, sir, that you and my brethren of the Presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance that it is my heart's desire and earnest prayer to God, that you and they may increasingly be blest, and be made more and more blessings to those among whom you labour.—I am, reverend and dear Sir, yours truly,

“JAMES MARSHALL.”

#### CHURCHES CONSECRATED.

Barton .....	St. Mary's & St. Cuthbert's .....	Bishop of Ripon .....	October 12.
Leeds .....	St. Luke's (style, early Eng.) .....	Bishop of Ripon .....	October 4.
Battleby Carr .....	.....	Bishop of Ripon .....	October 5.
Turton, near Balton ..	St. Matthew's .....	Bishop of Chester .....	October 9.
Bury St. Edmund's.....	St. John's.....	.....	October 21.
Worton, Marston .....	.....	{ Bishop of Chichester for Bishop of Sarum..... }	October 5.
Woodsetts, Carlton.....	St. George's (built of stone)....	Archbp. of York .....	.....
Beverley .....	St. John's .....	Archbp. of York .....	October 1.
Bridlington Quay .....	Christ Church .....	Archbp. of York .....	September 30.
Chalford, Bisley .....	Christ Church .....	Bishop of Gloucester ..	September 15.
Athy, Dioc. of Dublin..	.....	Archbp. of Dublin .....	September 15.

#### FOUNDATIONS LAID.

Stretford, near Manchester (early English) .....	September 30.
Pelton, Chester-le-Street..... (ditto) .....	October 7.
Chiswick, Middlesex .....	October 12.
Gainsborough .....	October 20.
Bournemouth .....	September 28.
Verwood, Cranbourne.....	.....

#### TO CORRESPONDENTS.

The interesting document with which we have been favoured by “Pastor Eccles. Angl.” is in type, but we have been compelled, by want of space, to postpone its publication to our next Number.

If “A Catholic Priest” will turn to our April Number of this year, he will find that we decline the sort of communication with which he has favoured us, not wishing to intrude on the province of a contemporary Journal, which has long been recognised as the vehicle for clerical correspondence.